A

MANUAL

HEBREW GRAMMA

FOR THE USE OF BEGINNERS.

BY J. SEIXAS.

second edition enlarged and improved.

ANDOVER:
PRINTED BY GOULD AND NEWMAN.
1834.

Gift
Tappan Presb. Ass
12-7-1931

PREFACE.

At the request of many friends who have used the first edition of my Manual Hebrew Grammar, I have concluded to publish a second edition enlarged. The additions are designed to facilitate the acquisition of Hebrew, and make assistance from the living teacher less indispensable. The lessons and rules, though comparatively few and brief, are, I believe, sufficient to give an easy and rapid insight into the general formation of the language. Some years' experience as a teacher, and the favorable opinions of those whom I have had the pleasure of teaching, convince me that with proper attention to the following rules, and with the aids of oral instruction as given to my classes, any one desirous to become acquainted with this language may be enabled in a short time and with little trouble, to read with much pleasure and satisfaction. This edition is enlarged by more copious rules; by exercises in spelling, reading, and translating; and by a full table of the Accents. Also a table of the characteristics of the conjugations in the future tense and in the participles has been added; and the list of anomalies at the end has received some accessions.

Those who read this work will doubtless wonder at, or find fault with, the singular arrangement of the rules; but although I do not follow the order of philosophy, yet I follow, as it seems to me, the order of nature; or perhaps I should say, the order which I have found most advantageous and satisfactory to my pupils. Others also, conversant with Hebrew, have expressed their entire approbation of the plan here pursued.

As trifling as these lessons may appear to many, it has cost me several years' labor to collect and arrange them. By a careful and frequent reading of the Bible, with all the necessary helps before me, I have obtained what these sheets will set forth.

A reviewer in the Christian Examiner suggested the expediency of giving to תּ and ת the sound of *th;* of pronouncing ק like *qu;* and also of representing שׂ and שׁ by *sh.* For the kind notice which he was pleased to take of the Manual, I would express my gratitude; but I must here say, that according to my views of the Hebrew language, and the present arrangement of the best Lexicons in regard to שׂ and שׁ, the alterations suggested are inexpedient.

A few short rules and notes are repeated in some instances for the purpose of refreshing the memory of the learner as he proceeds. The portions included in *brackets* with the exceptions of the *examples,* should be thoroughly committed to memory. Instead of printing some thirty or forty pages of Paradigms, I have published on a single sheet, the characteristics of all the conjugations. This Tabular View is very useful and convenient; and can be procured of the printers and the publisher of this work.

I humbly hope, through divine favor, that the time devoted to preparing this Manual will not prove to have been spent in vain. A desire to benefit others and promote the best of all studies—the study of the Bible, has been my strongest inducement to undertake it.

J. SEIXAS.

June, 1834.

☞ The time required in a course of Hebrew instruction as given by me, is six weeks, one lesson of about an hour being given each day.

Since publishing the first edition of this Grammar, I have published a Chaldee Manual of twenty pages, which I deem sufficiently copious for a beginner who is already acquainted with Hebrew.* I have also in manuscript, Syriac and Arabic Manuals, which I hope to have printed when there is a sufficient demand for them.

* This little work can be obtained from Messrs. Gould and Newman, the printers and publishers.

HEBREW ALPHABET.

POWERS OF THE LETTERS AND VOWELS.

א (*auleph*) not heard in reading; if it have a vowel, sound the vowel; as אָ *au*, אֶ *e*, אֹ *o*, אוּ *oo*, etc.

Final letters	Letter	Power
	בּ	*b*
	גּ	*g*
	דּ	*d*
	ה	*h*
	ו	*v*
	ז	*z*
	ח	*kh*
	ט	*t*
	י	*y*
ךְ	כּ	*k*
	ל	*l*
ם	מ	*m*
ן	נ	*n*
	ס	*s*
	ע	*gn*
	פּ	*p*
ף	פ	*f*
ץ	צ	*ts*
	ק	*k*
	ר	*r*
	שׁ	*sh*
	שׂ	*s*
	תּ	*t*

VOWELS.

ָ	sounds *au* in *cause*.	ֲ	*a* in *hat*.
ַ	" *a* in *far*.	ֱ	*a* in *same*.
ֵ	" *a* in *ale*.	ָ	*o* in *note*. see § 5.
וֹ or ֹ	" *o* in *bone*.*	ֻ	*u* in *full*.
וּ	" *oo* in *boot*.*	ִ	*i* in *bit*.
ִי	" *ee* in *meet*.	ֳ	*o* in *not*.
ֶ	" *e* in *met*.	ְ	*e* in *met*.

As some of the letters resemble each other, it would be well for the learner to notice the following:

1.	*b*	בּ	כּ	*k*		8.	*z*	ז	ן	*n*
2.	*g*	גּ	נ	*n*		9.	*kh*	ח	ה	*h*
3.	*d*	דּ	ךְ	*k*		10.	*kh*	ח	ת	*t*
4.	*d*	ד	ר	*r*		11.	*m*	מ	ט	*t*
5.	*v*	ו	י	*y*		12.	*m*	ם	ס	*s*
6.	*v*	ו	ן	*n*		13.	*ts*	צ	ע	*gn*
7.	*z*	ז	ו	*v*						

NOTE. The letters ב, ג, ד, כ, פ, ת, are by some, sounded *bh, gh, dh, kh, ph, th*, i. e. when they have no point *(Dagesh)* in them. See § 8.

ךְ is pronounced *kau;* as אֲכָלְךָ *a-kol-kau;* לְךָ *le-kau;* but with ךְ, בְּתוֹךְ *be-tok*, לָךְ *lauk*, etc.

When ע *ends* a syllable it is sounded *ng;* as דַּע *dang*, not dagn.

The dot over שׁ and שׂ, is often used for the vowel *o* וֹ (ֹ), i. e. it answers *two* purposes; as חֹשֶׁךְ *(kho-shek)* for חוֹשֶׁךְ, עֹשֶׂר *gno-sher*, יֹשֵׁב *yo-shab*, שֹׂנֵא *so-na*.

* The vowel *oo* (וּ) is a dot *in* the letter ו; the vowel *o* in *bone* is a dot *over* a letter, thus: וֹ *o*, בֹּ *bo*, דֹּ *do*; all the other vowels are placed *under* the letters.

ר י ת א

HEBREW ALPHABET.

NAMES OF THE LETTERS AND VOWELS.

Finals.			
	1	א	(*auleph*) not sounded; if it have a *vowel*, sound the vowel.
	2	בּ	*baith*
	3	גּ	*gee′mel*
	4	דּ	*dau′leth*
	5	ה	*ha*
	6	ו	*vauv*
	7	ז	*za′yin*
	8	ח	*khaith*
	9	ט	*tait*
	10	י	*yode*
†ךְ	20	כּ	*kaf*
	30	ל	*lau′med*
ם	40	מ	*maim*
ן	50	נ	*noon*
	60	ס	*sau′mekh*
	70	ע	*gna′yin*
	80	פּ	*pa*
ף		פ	*fa*
ץ	90	צ	*tsau′da*
	100	ק	*kofe*
	200	ר	*raish*
		שׂ	*seen*
	300	שׁ	*sheen*
	400	תּ	*tauv*

VOWELS.

Long.

ָ	Kau′mets	*au*	in	*cause.*
ֵ	Tsa′ree	*a*	in	*ale.*
וֹ or ֹ	Kho′lem	*o*	in	*bone.*
וּ	Shoo′rek	*oo*	in	*boot.*
ִי	Khee′rek	*ee*	in	*meet.*

Short.

ַ	Pat′takh	*a*	in	*father.*
ֶ	Segole	*e*	in	*met.**
ָ	Kau′mets (*short*)	*o*	in	*note.*
ֻ	Kibboots	*u*	in	*full.*
ִ	Khee′rek (*short*)	*i*	in	*bit.*

COMPOSITE SHEVAU.

Very short vowels.

By means of these two dots (:), called *Simple Shevau* (see § 7), three *composite Shevaus* are made; viz.

ֲ	Shevau	Pat′takh,‡	*a*	in	*hat.*
ֱ	"	Segole	*e*	in	*met.*
ֳ	"	Kau′mets	*o*	in	*not.*

NOTE. Shevau, *when sounded*, is a very short *e*; as פְּנֵי *pena*, or *p'na*. See § 7.

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* Segole is sounded like *a* in *ale*,

1. When it stands in a *simple* (unmixed) syllable; as כֶּסֶת *ka-seph;*
2. Before the quiescents א ה י; as מִקְנֶה *mik-na*, מֶה, גֶּי, צֶא;
3. Before a guttural in which there is an *implied* Dagesh; as אֶחָיר (for אַחָּיר), הֶהָרִים (for הַהָּרִים). The gutturals and the letter ר (with a *very* few exceptions) do not receive a Dagesh. See § 4.

† ךְ stands for 500, ם 600, ן 700, ף 800, ץ 900, א̈ 1000, ב̈ 2000, etc. § 57. 5.

‡ or Khau-teph Pattakh, Khau-teph Segole, Khau-teph Kaumets.

GENERAL REMARKS.

§ 1. The small point found in the centre of a letter is called *Dagesh;* the small point in הּ final is called *Mappik;* as בְּרֵאשִׁית, בָּרָא, מַזֶּה, סַבּוֹ, בָּהּ, לְמִינָהּ, נָגַהּ, וַיִּתְמַהְמָהּ.

§ 2. A *horizontal* stroke between words is called *Maccaph,** which serves to connect them; as אֲשֶׁר־בּוֹ, עֵץ־פְּרִי.

§ 3. A *perpendicular* line placed under a letter is called *Metheg,* or *Matheg;* as הָֽאָדָ֫ם, וְאָֽכַלְתָּ֫, וְתֵֽרָאֶ֫ה, תַּֽדְשֵׁ֫א;§ the syllable with Metheg, should be read with some stress. In a few cases Metheg is found with Shevau; as סָֽלַח, וְֽאִם, וְֽאֵת.

Note 1. When this occurs between a *Kaumets* and *Shevau,* it shows that the Kaumets is *long;* as אָֽכְלָה (au-khe-lau) *she ate,* but אָכְלָה (okh-lau) *food.** If Metheg is the *only* accent on the word, it is *tonic;* in all other cases, it is euphonic.

Note 2. When it falls on the *ultimate* or *penult* syllable of a verse, it is called (סִלּוּק) *Silluk,* which signifies *stop;* as שָׁנִֽים׃, הָאָֽרֶץ׃.* These dots (׃) are called סוֹף פָּסוּק i. e. *end of a verse.*

§ 4. א ה ח ע are called *Gutturals;* these, with the letter ר, do not admit Dagesh, but the vowel which precedes them is *usually* lengthened as a compensation for Dagesh, (see § 66. (4) * note); as בֵּרֵךְ for בִּרֵּךְ, מֵעַל for מִעַּל, אֶחָבֵא for אֶחָּבֵא, הָאָרֶץ for הַאָּרֶץ; see § 7. 1. * note. The gutturals (although not confined to any particular pointing) *commonly* take a *composite* Shevau when other letters would take a *simple* one; as (פְּקַדְתֶּם), אֲכַלְתֶּם, עֲבַרְתֶּם. †

§ 5. *Short Kaumets* (*o* in *note* or *not*) can be distinguished from the long one in the following ways:

1. When a Shevau (expressed or implied) or Maccaph follows it without an accent intervening; as אָכָלְךָ *a-khol-khau,* אֲכָלְכֶם, *a-khol-khem,* אֲכָל־ *a-khol,* יַעֲזָב־, וַיָּקָם, וַתָּמָת, יָשָׁב־, כָּל־, זָכָר־, etc.‡

2. When a Dagesh follows it; as חָנֵּנִי *khonnanee* for חָנְנֵנִי; רָנִּי for רָנְנִי, etc. See § 56. 4. Note.

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* Maccaph and Metheg are *Euphonic* accents; Silluk is both a *pause* and *tonic* accent. All the other marks above and below words are *tonic* accents. See § 41. Note. Instead of Metheg, we sometimes find another accent; as נָשְׂאוּ for נָֽשְׂאוּ; עָתְקָה for עָֽתְקָה; וְנָשְׂאוּ for וְֽנָשְׂאוּ, etc.

† Letters which are *not* gutturals *sometimes* take composite Shevau; as יִצֲחָק, קֳדָשִׁים, גָּלֲלוּ, בְּעַנֲנִי for בְּעַנְנִי, לֻקֳחָה for לֻקְחָה.

‡ A silent Shevau is understood (implied) under the last letter of every word, provided such letter have no vowel under it, and is not a quiescent. See § 6.

§ This mark (˂ or ˃) is placed over words in this grammar to show the *accented* syllable; words without it (or some other mark), are accented on the *last* syllable.

Exceptions. מֹחַ־, מְנָת־, שָׁת־, אָנָּא, אָנָּה, לָמָּה, לָמָה, and a *few* others; i. e. Kaumets being *long* in these examples.

§ 6. The letters אֱהֱוִי (called *Quiescents*) are silent in forms like the following; thus: א in בְּרֵאשִׁית, בָּרָא, דֶּשֶׁא, מְלַאכְתּוֹ, פֶּארָה; ה in הָיְתָה, לַיְלָה, תֵּרָאֶה, צִוָּה, מַה, שִׁירָה; ו in בֹּהוּ, תֹּהוּ, הוּא, תְּהוֹם, רוּחַ, וּבֵין, הוּא, אוֹר, לְמִינוֹ, זַרְעוֹ, בּוֹ; י in שֵׁנִי, אֵלַי, עָלָיו, אָבִיו, אֵלָיו, כִּימוֹת, לִיהוּדָה, הִיא, בֵּין, פְּנֵי, אֱלֹהִים, בְּרֵאשִׁית; for לַיהוָֹה, כַּיהוָֹה, בַּיהוָֹה, see § 61. 3. § 63. Of course no quiescent can have a vowel.

Note 1. In such forms as אֵלַי (*a-lay, a-lye*), אֵלַי (*a-lauy, a-loy*), כָּסוּי (*kau-sooy*), גּוֹי (*goy*) נְשׂוּי (*ne-suy*), י is sounded; and in such forms as קֹוֵי, יְהוָֹה (*ko-va*), עָוֹן, עָוֹן, מִצְוֹת (*mits-voth*), לְוָה, צִוָּה (*tsivvau*), ו is sounded. ָו or ָיו at the end is read *auv*.

Note 2. In such forms as יֶהְגֶּה, יִחְיֶה, לֶאְסֹר, although the Shevau is silent, yet the letters over it are not properly quiescents.

Of Shevau (:), (*Simple*).

§ 7. Shevau simple is of two kinds; viz. *silent* and *pronounced*.
Shevau is silent,

1. When it follows the vowels ָ, ֵ, ִ, ֻ (*short*), and ַ (without י following), unless there be a Dagesh in the letter over Shevau; as יַבְדֵּל *yab-dal,* תַּדְשֵׁא *tadsha,* יֵרָא *yar,* יִקְרָא *yik-rau,* מֶמְשֶׁלֶת *mem-sha-let,* מִקְוָה *mik-va,* בִּרְקִיעַ *bir-kee-ang,* שֻׁלְחָן *shul-khaun,* עָבְדָה *gnob-dauh,* אָכָלְךָ *a-khol-khau,* שָׁמְרָה *shom-rau,* אֲכָלְכֶם *a-khol-khem.**

Such forms as הַשְׁלִישִׁי, וַתְּחִי, מִפְּרִי, etc. are with *vocal* Shevau, on account of the *Dagesh.* וַיְהִי, וַיְבָרֶךְ, וַיְכֻלּוּ, וַיְצֵו, וַיְבִיאֶהָ, הַיְקוּם, הַיְאֹר, הַלְלוּ, הַמְדַבֵּר, are with *vocal* Shevau, because a Dagesh is *implied* in י, ל, and מ. See § 23. Note 1. § 59. Note 1.

2. At the *end,* or when it is the *last point* of a word; as וַיַּרְא *va-yar,* יַפְתְּ *yaft,* וַיֵּשְׁתְּ *va-yasht,* אַתְּ *at,* אָתְּ אַתְּ *aut,* תּוֹךְ, בָּרֵךְ, וַיַּשְׁקְ, וַתַּשְׁקְ, וַיֵּבְךְּ *va-yabk,* תּוֹסְףְּ *tosf.*

3. After a long vowel which has a pause or tonic accent on it; as אָכַלְתָּ׃ *au-khal-tau,* אֲנָחְנוּ *a-naukh-noo,* קָטֹנְתִּי, תְּבָרֲכֶנָּה, שָׁוְא, לָכֶן, הַלְאָה, קָדְמָה†. See § 41. Note 4.

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* Some of the *short* vowels become *long* when they stand before a guttural in which a dagesh is implied, or when they stand for a long vowel; as נִחַם for נִחֵם=נִחַם; בִּהֵל for בִּהֵל=בִּהֵל; רָחַץ for רָחַץ=רִחַץ; אֶחָיו for אָחָיו (אֶחָיו); חִשֵּׁב for חוּשַׁב; יְכֻלּוּ for יוּכְלוּ. See § 66. (4).

† When two different accents are on a word, the *second* one marks the tone; but if both accents are alike, then the *first* marks it; as וַיֹּאמֶר, אָנָּא, הָאָדָם.

4. In the *middle* of a word if another one follow it, (but see 2.); as יִשְׁמְעוּ *yish-me-gnoo,* יִתְפְּרוּ *yit-pe-roo,* מַחְשְׁבוֹת *mak-she-both.*

Pronounced Shevau.

Shevau is pronounced,

1. At the *beginning* of a word; as וְאִם *ve-im* or *v'im,* בְּנֵי, פְּרִי.

2. When it follows a *long vowel* that has not the tone upon it; as הָיְתָה *hau-ye-tau* or *hau-y'thau,* תֵּצְאוּ *ta-tse-oo,* תִּירְאוּ *tee-re-oo,* וּשְׁנֵי *oo-she-na,* יֹצְאִים *yo-tse-eem,* עָתְקָה *gnau-the-kau.* When an accent falls upon the Metheg'd syllable, Metheg is omitted; as מִגְדָּלָיו for מִגְ.

3. Under a letter in which there is a *Dagesh* expressed or implied; as צִוְּךָ *tsiv-ve-khau* or *tsivv'khau,* מִפְּנֵי *mip-pe-na,* הַלְּבָן *hal-le-ban,* הַלְלוּ (for הַלְּלוּ) *ha-le-loo,* (see silent shevau 1. small print); וַיְהִי for וַיְּהִי, וַיְבָרֶךְ for וַיְּבָרֶךְ, וַתְּבֹאָה for וַתְּבֹאנָה, (see § 23. Note 1.); הַיְאֹר for הַיְּאֹר, הַמְדַבֵּר for הַמְּדַבֵּר. See § 59. Note 1. Also § 56.

4. After *another one;* as יִשְׁמְעוּ *yish-me-gnoo;* but if the second one *end* the word, it is *not* pronounced; as דִּבַּרְתְּ *dibbart,* קָטַלְתְּ *kau-talt.*

5. Under a letter followed by a *similar one;* as הִנְנִי *hi-ne-nee,* בֵּרַכְךָ *ba-ra-khe-khau.* This is done that both letters may be heard in reading.

6. After a *vicarious* short vowel; as גְּבֻלְךָ for גְּבוּלְךָ, יִרְאוּ for יִירְאוּ. This and No. 3. can be known only by a knowledge of grammar.

7. After a long vowel that *has* a tonic accent, (see silent shevau 3.) provided *always* that the word following, be a *monosyllable,* or accented on the *penult* or *ante-penult;* as וַיֹּאמְרוּ לוֹ, נָתְנָה־לִּי, (for Dagesh in ל see § 56. 4.), מְשַׁכְּבֵי קָשֶׁת, שֹׁדְדֵי לַיְלָה. This rule (I believe,) has been omitted by all recent grammarians.

Of the letters בגדכפת; technically called בְּגַד כְּפַת.

§ 8. These six letters *generally* take a Dagesh when they begin a *clause* or *sentence,* or follow a *silent* Shevau either expressed or implied; thus: בְּרֵאשִׁית בָּרָא where the first ב begins a sentence, and the second ב follows a shevau implied under ת; עַל־פְּנֵי, יַרְדֵּן, with *silent shevau* under ל and ר. Some sound these letters *bh, gh, dh, kh, ph, th;* i. e. when they are *without* Dagesh. This Dagesh is called Dagesh *lene.* For Dagesh *forte,* see § 56.

EXAMPLES FOR SPELLING.

EXERCISE I.

Simple Syllables.

	אָ	au.	אֵ	ā.	אָ	ŏ. see § 5.
	בָּ	bau.	בֵּ	bā.	בָּ	bŏ.
	גָּ	gau.*	גֵּ	gā.	גָּ	gŏ.
	דָּ	dau.	דֵּ	dā.		etc.
	הָ	hau.		etc.	אֻ	ŭ. §
	וָ	vau.	אֹ, אוֹ	ō.	בֻּ	bu.
	זָ	zau.	בֹּ, בּוֹ	bō.	זֻ	zu.
	חָ	khau.	חֹ, חוֹ	khō.		etc.
	טָ	tau.	עֹ, עוֹ	gnō.	אִ	ĭ. ‖
final.	יָ	yau.	שֹׂ, שׂוֹ	sō.†	בִּ	bĭ.
ךָ	כָּ	kau.	שֹׁ, שׁוֹ	shō.†	גִּ	gĭ.
	לָ	lau.		etc.		etc.
	מָ	mau.	אוּ	oo.‡	אָה	au. see § 6.
ןָ	נָ	nau.	בּוּ	boo.	בָּא	bau. see § 6.
	סָ	sau.		etc.		etc.
	עָ	gnau.	אִי	ee.	אֵה	a. see § 6.
	פָּ	pau.	עִי	gnee.	נֵא	na. see § 6.
	פָ	fau.	צִי	tsee.		etc.
	צָ	tsau.		etc.	אֹה	o. see § 6.

* ג (*g*) is always hard.

† The point over שׂ and שׁ often answers for the vowel *Kholem;* as שׂנֵא (*sona*) = שׂוֹנֵא; משֶׁה (*mosha*) = מֹשֶׁה.

‡ וּ at the beginning of a word is pronounced *oo*, not *voo;* as וּבוֹ *oo-bo.*

§ *u* in *full, bull.*

‖ *i* in *bit;* as אִם *im,* בִּן *bin,* יִק *yik,* מִן *min,* etc.

קָ	kau.	אַ	a.*	רֹה	ro. see § 6.
רָ	rau.	קַ	ka.		etc.
שָׂ	sau.	תַ	ta.	אֵי	a. see § 6.
שָׁ	shau.	פַ	fa.	בֵּי	ba. "
תָ	tau.		etc.	נֵי	na. "
		אֶ	ā.†		etc.
		נֶ	nā.	אַה	ă.* "
			etc.	מַה	mă. "
					etc.

Of Simple and Composite Shevau.

Simple Shevau.

בְּ bĕ or b'. See § 7. Pronounced Shevau. 1.

וְ ve or v'. " "

פְּ pe or p'. " "

etc.

ךְ is not to be sounded kĕ; e. g. בָּךְ, לָךְ, אַךְ, שַׁךְ, פֹּךְ, תִּךְ, נוּךְ, etc., are always pronounced *bauk* (*baukh*), *lauk* (*laukh*), *ak* (*akh*), *shak* (*shakh*), *pok* (*pokh*), *tik* (*tikh*), *nook* (*nookh*), etc.

Composite (compound) *Shevau.*

אֲ ă. See p. 6. Composite Shevau.

הֲ hă. " "

etc.

אֱ ĕ. " "

עֱ gnĕ. " "

etc.

אֳ ŏ. " "

חֳ khŏ. " "

etc.

Rules for Reading.

1. Sound the consonants before the vowels; as בָּ, כָּ, *bau, kau*, not *aub, auk*. See Rule 5.

---

* Pattakh is sounded like *a* in *father;* but when a Dagesh or silent Shevau (expressed or implied) follows it, it is sounded like *a* in *hat;* as יַם *yăm*, בַּל *băl*, קָדָשׁ *kă-dāsh* or *kăd-dāsh*, (see § 6. Also § 56. 4. Note).

† See p. 6. * note.

2. No letter, *except the last one of a word,* must be sounded, unless it have a vowel belonging to it; as אָלָיו *a-lauv,* not *a-lauyv;* בְּרֵאשִׁית *b'ra-sheet* or *be-ra-sheeth,* (here א and י are *without* a vowel; ת though without a vowel, is the *last letter* of a word). The *last* letter of a word without a vowel, is always sounded, (or rather, united to the preceding syllable) unless such letter be a *quiescent.* see § 6.

3. The vowel *Shoorek* (וּ) is a dot in the letter *Vauv* (ו); the Vauv (ו) however, is not to be sounded; as וּמִי *oo-mee,* not *voo-mee;* תֹּהוּ *to-hoo,* not *to-hoov;* הָיוּ *hau-yoo,* not *hau-yoov.*

4. The vowel *Kholem* (וֹ or ֹ) is a point either over the *right* of the letter *vauv* (ו) or over the *left* of some *other* letter; as תְּהוֹם *te-hōm,* בֹּהוּ *bō-hoo,* אוֹר אֹר *ōr,* חֹשֶׁךְ *kho-shekh* or *kho-shek.** It will be recollected that vauv (ו) is not to be pronounced unless it have a vowel *after* or *under* it, as in the following examples; יִקָּווּ *yik-kau-voo,*† יְהֹוָה *ye-ho-vau,* קֹוָה *ko-vā.*

5. When חַ, עַ, or הַּ ends a word, the *vowel* must be pronounced *before* the consonant; as רוּחַ *roo-ākh,* not *roo-kha;* רָקִיעַ *rau-kee-āng,* not *rau-kee-gnă;* אֱלוֹהַּ *ĕ-lō-āh,* not *ĕ-lō-hă.*

6. When ע *ends* a syllable it is sounded like *ng;* as דַּע *dang,* not dagn, יֶעְשַׁן *yĕng-shăn,* not *yĕgn-shăn.*

Note 1. The letters א, ה, ל, ם, ת, are often lengthened out to fill up the line, thus: א ה ל ם ת.

Note 2. Such forms as the following, which are few in number, are to be regarded as *fancies* or *errors.* וַיִּקְרָא, בְּהִבָּרְאָם; וּבְהַעֲמִידְךָ, וְלַבָּנָה; קְצָתִי; בְּכֹסַע; מִיַּעַר; וַיְלַבְּנוּנוּ and some others, i. e. with *enlarged, diminished, inverted, suspended,* and *spotted* or *dotted* letters.

The following Exercises will be sufficient for the present, to exemplify the foregoing 'Rules for Reading,' and also the preceding *Sections.*‡

---

* The dot over שׁ and שׂ is often used for the vowel *Kholem,* i. e. it answers *two* purposes; viz. it distinguishes the *letter* and stands for *Kholem;* as שֹׂנֵא *so-na,* בְּשֹׂא *b'so,* בֹּשׁ *besh,* מֹשֶׁה *mo-sheh;* forms like רְמֹשׂ are to be read *rĕ-mōs.*

† Dagesh *forte* (see § 56.) *doubles* the letter in which it is found. See § 56. 4. Note.

‡ It must be remembered that Hebrew is read beginning at the right hand, and proceeding towards the left.

EXERCISE 2.

Mixed Syllables.

אַף	ăf	אֶל	ĕl	אִם	im	אֻב	ub*	בַּדְתְּ	bădt‡
בַּד	băd	בֶּן	bĕn	בִּן	bin	בֻּן	bun	בַּרְתְּ	bărt
גַּל	găl	גֶּשׁ	gĕsh	גִּד	gid	גֻּר	gur	גַּשְׁתְּ	găsht
דַּם	dăm	דֶּל	dĕl	דִּב	dib	דֻּן	dun	דַּלְתְּ	dălt
הַר	hăr	הֶם	hĕm	הִן	hin	הֻל	hul	הַלְתְּ	hălt
זַר	zăr	זֶם	zĕm	זִף	zif	זֻם	zum	זַרְתְּ	zărt
חַג	khăg	חֶם	khĕm	חִט	khit	חֻף	khuf	חַרְתְּ	khărt
	etc.		etc.		etc.		etc.		etc.

EXERCISE 3.

TWO SYLLABLES,—SIMPLE AND MIXED.

A simple and mixed syllable.

אָמַר	au-măr
בָּחַר	bau-khăr
גָּדַל	gau-dăl
דָּרַשׁ	dau-răsh
חָדַר	hau-dăr
וָהַב	vau-hăb
זָבַת	zau-băt
חָלַק	khau-lăk
	etc.

Two mixed syllables.

אֶקֹּב	ĕk-kōb†
בִּלְמוֹד	bil-mōd‡
גָּפְרִית	gŏf-reet§
דַּלְתוֹת	dăl-tōt‡
הַוּוֹת	hăv-vōt†
זִכְרָם	zik-raum
חַדְרֵי	khăd-rā
	etc.

* *u* in *full*; or according to some, *u* in *but*.

† Dagesh *forte* doubles the letter and consequently makes a *mixed* syllable; see § 56. 4. Note.

‡ See § 7. 1. 2.

§ See § 5. 2. Also § 7. 1.

In the foregoing Exercises no distinction has been made with regard to the Bĕgăd kĕfăt (Bĕghădh Kĕphăth) letters § 8. Indeed very few persons observe this distinction when reading.* Those, however, who desire to aspirate these letters viz. (ב ג ד כ פ ת) when *un*dagesh'd, are referred to § 8.

EXERCISE 4.

וַיֹּאמֶר văy-yō-mĕr. For the *first* syllable (văy), see Rule 4. † note. For the *second* syllable (yō), see p. 5. * note. Also Rule 2. For the *last* syllable (mĕr), see Rule 2. Also Exercise 2.

מֵאַרְצְךָ mā-ăr-tsĕ-kau. For the *second* syllable (ăr), see § 7. 1. 4. For the *third* syllable (tsĕ), see § 7. Pronounced Shevau, 4. For the *last* syllable (kau), see Exercise 1. ךָ כָּ; also p. 5. Note.

מֶלֶךְ mā-lĕk. For the *first* syllable (mā), see p. 6. * note, 1. For the *last* syllable (lĕk), see p. 6. short vowels. § 7. 2. Also Exercise 1. Simple Shevau.

יְדַשְּׁנֶה yĕ-dăsh-shĕ-nā. For the *second* syllable (dăsh), see Rule 4. † note. For the *third* syllable (shĕ), see § 7. Pronounced Shevau. 3. For the *last* syllable (nā), see p. 6. * note, 2.

שְׁמָה shĕ-mauh. For the *last* syllable (mauh), see § 1.

מִקְנַת־ כַּסְפּוֹ mik-năt kăs-po. For the horizontal mark (־) between these two words, see § 2.

אָמְרוּ au-mĕ-roo. For the *first* syllable (au) and the per-

* This distinction is made in כ and פ by Spanish Jews, and in ב and ת by German Jews.

pendicular stroke, see § 3. Note 1. For the *second* syllable (mĕ), see § 7. Pronounced Shevau. 2.

בֵּן׃ bān. For the perpendicular mark under בּ, and the two dots (׃) at the end, see § 3. Note 2.

כָּל־ kŏl, יָקֻם־ yau-kŏm, עָזִּי gnŏz-zee. See § 5. 1. 2. For Dagesh in ז see Rule 4. † note. Also § 56. 4. Note.

בְּרֵאשִׁית bĕ-rā-sheet, בָּרָא bau-rau, דֶּשֶׁא dā-shā, מְלַאכְתּוֹ mĕ-lăk-to, הָיְתָה hau-yĕ-tau, תֵּרָאֶה tā-rau-ā, מַה mă, תֹּהוּ tō-hoo, תְּהוֹם tĕ-hōm, רוּחַ roo-akh (Rule 5.), וּבֵין oo-bān, אוֹר ōr, לְמִינוֹ lĕ-mee-no, אֵלִי ā-lee, פְּנֵי pĕ-nā, אֱלֹהִים ĕ-lō-heem, בֵּין bān, אֵלָיו ā-lauv, אָבִיו au-beev. See § 6.

אֵלַי ā-lăy (ā-lye), אֵלָי ā-lauy (ā-loy), כָּסוּי kau-sooy, גּוֹי gōy, נְשׁוּי nĕ-suy. See § 6. Note 1.

יְהֹוָה yĕ-hō-vau, קֹוֵי kō-vā, עָוֹן (עָוֹן) gnau-vōn, עֲוֹן gnă-vōn, מִצְוֹת mits-vōt, צִוָּה tsiv-vau (Rule 4. † note). See § 6. Note 1.

*Psalm 29, with letters and vowels.**

2 1

מִזְמוֹר לְדָוִד

10 9 8 7 6 5 4 3

הָבוּ לַיהוָה בְּנֵי אֵלִים הָבוּ לַיהוָה כָּבוֹד וָעֹז׃

18 17 16 15 14 13 12 11

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ׃

28 27 26 25 24 23 22 21 20 19

קוֹל יְהוָה עַל־הַמָּיִם אֵל־הַכָּבוֹד הִרְעִים יְהוָה עַל־מַיִם

29

רַבִּים׃

* The learner must not forget that he is at liberty to sound ב *bh*, ג *gh*, ד *dh*, כ *kh*, פ *ph*, ת *th*, i. e. when they are *without* Dagesh.

35 34 33 32 31 30
קוֹל־יְהוָה בַּכֹּחַ קוֹל יְהוָה בֶּהָדָר׃

44 43 42 41 40 39 38 37 36
קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן׃

וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים׃

קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ׃

קוֹל יְהוָה יָחִיל מִדְבָּר יָחִיל יְהוָה מִדְבַּר קָדֵשׁ׃

קוֹל יְהוָה יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר
כָּבוֹד׃

יְהוָה לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם׃

יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם׃

1 2 3 4 5 6 7
Miz-mōr lĕ-dau-vid hau-boo lă-ho-vau bĕ-nā ā-leem hau-boo
8 9 10 11 12 13 14
lă-ho-vau kau-bōd vau-gnōz hau-boo lă-ho-vau kĕ-bōd shĕ-mo hish-
15 16 17 18 19 20 21 22
tă-khă-voo lă-ho-vau bĕ-hăd-răt kō-dĕsh kōl yĕ-ho-vau gnăl hăm-
23 24 25 26 27 28 29
mă-yim āl hăk-kau-bōd hir-gneem yĕ-ho-vau gnăl mă-yim răb-
30 31 32 33 34 35 36
beem kōl yĕ-ho-vau băk-ko-ăkh kōl yĕ-ho-vau bā-hau-daur kōl
37 38 39 40
yĕ-ho-vau shō-bār ă-rau-zeem vă-yĕ-shăb-bār (see § 7. 1. small
41 42 43 44
print,) *yĕ-ho-vau ĕt ăr-zā hăl-lĕ-bau-nōn*, etc.

It must be noticed here, that in addition to the *vowels*, every word in the Hebrew Bible has either *one* or *two* accents.* As the learner should be cautious not to mistake an *accent* for a *vowel*, it will be proper to give a list of the accents here, so that he may distinguish them.

---

* Some words, however, which have a *Maccaph* (see § 2) following them, very frequently drop their accents; as לֶב־ instead of לֵב; etc.

א Athnaukh

א

א

א

א

א Kautōn

א

א

א

א Sĕgōletau

א

א

א

א

א Rĕbeeang

א

א

א

א

א

א

א

א

Note 1. The letter א is used to show the *position* of the accents.

Note 2. Those accents which have their names opposite to them are the *principal stops*.

Note 3. Most of these accents are placed on the syllable which is to be accented.

אֽ

א֑

א֖

א֥

אֽ׃ Silluk (׀), Soph pausook (׃).

Note. **For further particulars respecting the accents see § 41.**

Psalm 29. with letters, vowels, and accents.

מִזְמ֗וֹר לְדָ֫וִ֥ד

1 הָב֣וּ לַֽ֭יהוָה בְּנֵ֣י אֵלִ֑ים הָב֥וּ לַֽ֝יהוָ֗ה כָּב֥וֹד וָעֹֽז׃

2 הָב֣וּ לַֽ֭יהוָה כְּב֣וֹד שְׁמ֑וֹ הִשְׁתַּחֲו֥וּ לַ֝יהוָ֗ה בְּהַדְרַת־קֹֽדֶשׁ׃

3 ק֥וֹל יְהוָ֗ה עַל־הַ֫מָּ֥יִם אֵֽל־הַכָּב֥וֹד הִרְעִ֑ים יְ֝הוָ֗ה עַל־מַ֥יִם
רַבִּֽים׃

4 קוֹל־יְהוָ֥ה בַּכֹּ֑חַ ק֥וֹל יְ֝הוָ֗ה בֶּהָדָֽר׃

5 ק֣וֹל יְ֭הוָה שֹׁבֵ֣ר אֲרָזִ֑ים וַיְשַׁבֵּ֥ר יְ֝הוָ֗ה אֶת־אַרְזֵ֥י הַלְּבָנֽוֹן׃

6 וַיַּרְקִידֵ֥ם כְּמוֹ־עֵ֑גֶל לְבָנ֥וֹן וְ֝שִׂרְי֗וֹן כְּמ֣וֹ בֶן־רְאֵמִֽים׃

7 קוֹל־יְהוָ֥ה חֹצֵ֗ב לַהֲב֥וֹת אֵֽשׁ׃

8 ק֣וֹל יְ֭הוָה יָחִ֣יל מִדְבָּ֑ר יָחִ֥יל יְ֝הוָ֗ה מִדְבַּ֥ר קָדֵֽשׁ׃

9 ק֤וֹל יְהוָ֨ה ׀ יְחוֹלֵ֣ל אַיָּלוֹת֮ וַיֶּחֱשֹׂ֪ף יְעָ֫ר֥וֹת וּבְהֵיכָל֑וֹ כֻּ֝לּ֗וֹ
אֹמֵ֥ר כָּבֽוֹד׃

10 יְ֭הוָה לַמַּבּ֣וּל יָשָׁ֑ב וַיֵּ֥שֶׁב יְ֝הוָ֗ה מֶ֣לֶךְ לְעוֹלָֽם׃

11 יְֽהוָ֗ה עֹ֭ז לְעַמּ֣וֹ יִתֵּ֑ן יְהוָ֓ה ׀ יְבָרֵ֖ךְ אֶת־עַמּ֣וֹ בַשָּׁלֽוֹם׃

DIVISION OF THE ALPHABET.

[§ 9. The Hebrew Alphabet is divided into *Radicals* and *Serviles.* אֵיתָן מֹשֶׁה וְכָלֵב are called *serviles,* because they are used for many purposes in the language. The rest of the letters are called *radicals,* because they form the roots of words.

A radical can never become a servile (see § 39), but a servile may become a radical when found in the *Root.* *Seven* of the above serviles are called *Prefixes,* because they are often *prefixed* to words; they follow, with their respective significations.*

מִ· † signifies *From, on account of, out of, by means of, in comparison of, of,* at, to, on, since, etc. (מ is a contraction of מִן). See §§ 60. 71.

שׁ " *Who, which, because, that,* etc. (שׁ is a contraction of אֲשֶׁר). See §§ 64. 68.

ה " *The, this, that,* who, which, O, etc.

ו " *And, but, yet, then, that,* or, nor, even, now, so, etc.

כ " *As, like, according to, when,* in, through, etc.

ל " *To, as to, for, of,* from, near, before, at, on account of, upon, by, through, in, (perhaps *with*). ל is a contraction of אֶל. See § 71.

ב " *In, with, by, over,* among, when, throughout, for, through, against, on, to, under, etc.]

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* The learner need only commit the significations of the Prefixes which are printed in *Italics.*

† This prefix usually takes *Tsares* (··), when it is followed by the letters א, ה, ח, ע, or ר. See § 60. also § 4.

NOTE. The Article (הּ) is frequently supplied after some of the above Prefixes; as בְּרֵאשִׁית *in the beginning*; וְרוּחַ *and the life giving power, spirit;* בַּיּוֹם *in the day*, for בְּהַיּוֹם; בָּאָרֶץ *in the land* or *earth*, for בְּהָאָרֶץ; בֶּעָנָן *in the cloud*, for בְּהֶעָנָן; כָּעֵת *according to the time*, for כְּהָעֵת; מִקֶּדֶם *to the east*, מֵהַר *from the mountain*. See §§ 59—64 inclusive.

The syllables מוֹ, דֵי, פִי, are sometimes joined to the prefixes for *euphony;* as בְּמוֹ *in*, כְּמוֹ *like, as*, כְּפִי *according to, like*, לְפִי, כְּפִי, *to, by, at*, כְּדֵי *as, like*, בְּדֵי *in*, מִדֵּי *from*.

OF NOUNS.

[§ 10. Nouns are generally derived from verbs* in three ways, viz.‡

1. *By changing their vowels;** as דֶּשֶׁא *grass*, from דָּשָׁא *it flourished, became green;* עֵשֶׂב *herb*, from עָשַׂב; עֶרֶב *evening*, from עָרַב; זֶרַע (זָרַע) *seed*, from זָרַע; חַיָּה *life, a beast*, from חָיָה;† בֹּקֶר *morning*, from בָּקַר; דָּבָר *a word, thing*, from דָּבַר; שַׁבָּת *rest* (sabbath), from שָׁבַת; etc.

2. *By dropping one* (seldom *two*) *of the radical* (root) *letters;** as גַּן *an enclosure, a garden*, from גָּנַן *he enclosed;* חֹק *a law*, from חָקַק;

3. *By adding* (*to a perfect or imperfect verb*,) *one or more of the following serviles* הָאֲמַנְתִּיו, (technically called) *Heemantive.*

The Heemantive letters are *commonly* added thus:

ה, נ or י *at the end*,
א or מ *at the beginning*,
ת *at the beginning* or *end*,
י or ו *is inserted*.]

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* The root of all words is generally a verb of the 3d pers. masc. sing. praeter Indicative; it commonly contains three letters and is pointed with (ָ) under the first, and (ַ) under the second radical; as אָמַר *he said*, בָּדַל *he divided*. See § 10. 3. *Examples* etc. Also § 15. * note.

† When a root ends in ה or א it is pointed with *two* (ָ); as רָאָה *he saw* עָשָׂה *he made*, etc.

‡ The *examples* enclosed in *brackets* are not to be committed. See Preface.

Note 1. A *perfect* verb consists of *three* letters, an *imperfect* one of *two*, seldom *one*.

Note 2. Some nouns are pointed like verbs; as שָׁנָה *a year*, from שָׁנָה *he repeated.*

Note 3. Some verbs are derived from nouns; as אָהַל *he pitched a tent*, from אֹהֶל *a tent;* רָגַל *he ran about*, from רֶגֶל *a foot;* etc.

Examples of Heemantive Nouns.

בְּהֵמָה	*cattle*	from	בָּהַם	
חַיָּה	*life, a beast*	"	חָיַי	(חָיָה) *he lived, was strong.*
פְּרִי	*fruit*	"	פָּרָה	*it was fruitful.*
עֳנִי	*affliction*	"	עָנָה	*he afflicted.*
מִקְוָה	*a collection*	"	קָוָה	*he collected.*
מֶמְשָׁלֶת	*a rule*	"	מָשַׁל	*he ruled.*
זִמְרָה & זִמְרָת	*a song*	"	זָמַר	(properly זָמַר) *he sang.*
מַסָּע	*a journey*	"	נָסַע	*he journeyed.*
חַטָּאת	*sin*	"	חָטָא	*he sinned.*
תּוֹלֵדָה	*a generation*	"	יָלַד	*he begot, was born.*
רָקִיעַ	*an expanse*	"	רָקַע	*he spread out.*
שָׁלוֹם	*tranquillity*	"	שָׁלֵם	*he lived in peace.*

(*a*) Some nouns are *primitive;* as סוּס *a horse,* אָב *a father,* אֹהֶל *a tent,* יוֹם *a day,* בַּרְזֶל *iron,* כַּרְמֶל *a garden, field.* Compound nouns occur; as צַלְמָוֶת *the shade of death, death's-shade,* from צֵל and מָוֶת; בְּלִיַּעַל *without profit, destruction,* from בְּלִי and יַעַל; מַאְפֵּלְיָה *darkness of Jehovah,* i.e. thick darkness יָהּ=יָה, Jer. 2: 31; שַׁלְהֶבֶתְיָה (שַׁלְהֶבֶת־יָהּ) *flame of Jehovah* i.e. lightning, Cant. 8: 6. See § 25. 4.

Gender and Number of Nouns.

[§ 11. The following *terminations* exhibit the Gender and Number of nouns.

				Examples.*
ה	וּת	־ִית	*sing. fem.*	אִשָּׁה *a woman,* דְּמוּת, בְּרֵאשִׁית.
וֹת	תֹ		*plur. fem.*	מְאוֹרוֹת *lights.*
־ַת	־ֶת	־ַה	*sing. fem. const.*	חַיַּת *beast of—,* אֵשֶׁת *wife of—.*
־ִים	־ִם		*plur. masc.*	יַמִּים *seas,* תַּנִּינִם *sea monsters.*
־ֵי			*plur. masc. construct.*	פְּנֵי *faces of—,* בְּנֵי *sons of—.*
־ַיִם	(־ָיִם)	־ַתַיִם	*dual.*	עֵינַיִם *two eyes,* שְׁנָתַיִם *two years.* עֵינֵי *eyes of,* שְׁנֵי (שְׁנַיִם) *two of.*]

* The *Examples* are not to be committed.

Exceptions.

1. Some nouns and adjectives which are *absolute* have the termination of the *construct*, and *vice versa;** as יוֹרְדֵי בוֹר *those who go down to the pit;* חוֹסֵי בוֹ *the trusters in him,* i. e. those who put their trust in him; מַשְׁכִּימֵי בַבֹּקֶר *those who rise early in the morning;* יוֹרְדֵי אֶל *those who go down to* etc.; שִׁפְעַת *a multitude;* טָהֳרַת לְכָל־קֹדֶשׁ *purification of all holy things.* אַחֲרֵי *after,* אַחֲרֵי־כֵן *afterwards;* לִפְנֵי *before,* מִפְּנֵי *on account of, because.* See § 17. 6. small print חַבֵּי.

2. Sometimes a noun in the Genitive is implied; as Ps. 16: 3. אַדִּירֵי for אַדִּירֵי הָאָרֶץ; this frequently applies to the sing. and plur. of both genders.

3. Feminine sing. nouns ending in ־ָה in the *absolute,* change it into ־ֵה in the *construct;* as מִקְוֵה *the collection of—,* עֲלֵה, רְעֵה etc.; the absolute form is מִקְוֶה, etc. See 11. Note 2.

4. A few duals and plurals end in ־ַי; as חַלּוֹנַי *windows,* יָדַי *hands,* גּוֹבַי, חֲשׂוּפַי, perhaps שָׂדַי, and with *Kqumets* (ָ) אֲדוֹנָי.

Note. מִנִּי (Ps. 45: 9.) probably stands for מִנִּים *stringed* (musical) *instruments,* from מֵן *a string.*

5. The Plural of בַּיִת (*a house,*) is בָּתִּים for בַּתְתִים or בְּנָתִים from בֵּתֶת or בְּנֶת. See 10 below.

6. Some masc. nouns take a fem. termination, and *vice versa;* as אָבוֹת *fathers,* נָשִׁים *women.*

7. Some nouns have both forms of the plural; as יָמִים and יְמוֹת (from יוֹם) *days,* שָׁנִים and שָׁנוֹת (from שָׁנָה) *years,* בָּמוֹתִים, construct בָּמוֹתֵי (בָּמֳתֵי) from בָּמָה.

8. The dual forms שָׁמַיִם *heavens,* and מַיִם *waters,* are plurals.

9. Nouns fem. ending in ־ִית or וּת, form their plurals by יּוֹת; as עִבְרִיּוֹת from עִבְרִית, מַלְכִיּוֹת from מַלְכוּת.

10. The following nouns, in their derivative forms, are *anomalous:* אָב (*a father,* constr. אֲבִי, *rarely* אַב); אָח (*a brother,* constr. אֲחִי); אָחוֹת (*a sister*), רֹאשׁ (*head,* plur. רָאשִׁים); מַיִם (*waters,* constr. מֵי and מֵימֵי); יוֹם (*a day,* plur. יָמִים, constr. יְמֵי); עִיר (*a city*), בַּיִת (*a house,* const. בֵּית), פֶּה (*a mouth*), בֵּן (*a son*), בַּת (*a daughter*), כְּלִי (*a*

* אִמְרֵי אֱמֶת *words of truth,* instead of אִמְרֵי; כִּכָּרַיִם כֶּסֶף *two talents of silver,* instead of כִּכְּרֵי; etc.

vessel, jewel), חָם *(a father-in-law),* אֶחָד *(one, first),* אִישׁ *(a man),* אִשָּׁה *(a woman),* אָמָה *(a bond woman).** See § 14. Note 3. small type.

11. The Fem. Sing. sometimes ends in אָ‑ instead of ה‑; and the Dual and Plur. end in ‑ַיִן, ‑ִין instead of ‑ַיִם, ‑ִים; these are *Chaldaic* forms.

Note 1. In a very few cases אֶשֶׁת *(woman, wife,)* is Absolute.

Note 2. Forms like רָעָה, מִקְרָה, מִשְׂנֶה, are rare in the *construct* state. See 3. above.

Note 3. Paragogic letters are occasionally attached to nouns; as חַיְתוֹ *a beast,* מַעְיְנוֹ *a fountain,* יְשׁוּעָתָה *deliverance, help,* בְּנִי and בְּנוֹ *a son.* See § 14. ☞ note.

12. Nouns ending in ‑ִי often form their masc. plur. by adding ם; as נָכְרִי *a stranger,* plur. נָכְרִים. So also we have גּוֹי *a nation,* plur. גּוֹיִם, constr. גּוֹיֵי.

13. In a few words אֹת is used for וֹת (fem. plur.); as בִּצֹּאתָיו for בִּצּוֹתָיו from בִּצָּה.

Exceptions to Gender.

§ 12. Names of Females, proper names of places, cities, towns, countries, winds, and objects double by nature or custom, are *feminine* though of a *masculine* termination; as רָחֵל *Rachel,* אֵם *a mother,* מִצְרַיִם *Egypt,* צִיּוֹן *Zion,* רוּחַ *the wind, spirit,* עַיִן *the eye,* רֶגֶל *the foot,* יָד *a hand,* אֹזֶן *the ear,* נַעֲלַיִם *a pair of shoes,* מֹאזְנַיִם *a pair of scales,* נַהֲרַיִם *two rivers.*†

Of ה local.‡

[§ 13. This is a ה suffixed to a noun of place, and signifies *to* or *towards;* as אַרְצָה *towards the land, earth,* אֹהֱלָה *to the tent,* מִצְרַיְמָה *towards Egypt,* הָרָה and הָהָרָה *to the mountain,* הַנֶּגְבָּה *to the south,* מָרָתָה *to Marah* (from מָרָה, ה changed into ת), צִיּוֹנָה *to Zion,* הַשָּׁמַיְמָה *towards the heavens,* בַּיְתָה (constr. בֵּיתָה) *to the house,* נֹבָה *to Nob,* דְּדָנֶה *to Dedan.*]

* From דָּם *(blood)* we find דִּמְכֶם for דַּמְכֶם; and from יָד *(a hand)* comes יֶדְכֶם instead of יַדְכֶם.

† צָהֳרַיִם *(mid-day),* and a few others, have the form of the Dual. The reason of this is very uncertain.

‡ Examples are not to be committed.

DERIVATIVE PRONOUNS.

[§ 14. These are *parts* or *fragments* of the Primitive pronouns (§ 67.) (as י from אֲנִי, נוּ from אֲנַחְנוּ, etc. ת in the 2d persons Sing. and Plur. being changed into כ, ךָ, or ךְ,) which are joined to the end of nouns and supply the places of pronouns *possessive.* They are called *Suffixes* or *Postfixes*, and are *Inseparable* pronouns.

Examples.

סֵפֶר *a book*

Once.	Poetic.				
				ִי*	*my* "
	ךְ		כָה	ךָ	*thy* masc.
	כִי			ךְ	*thy* fem.
	(נוֹ ה יו)	ָיו	ֻו	הוּ ו	*his* (*its.*)
	(נָּה)	ָה	הָ	הּ	*her* (*its*).
				נוּ	*our*
				כֶם	*your* masc.
				כֶן	*your* fem.
(מוֹ	(מוֹ)		הֶם	ם	*their* masc.
(הֶן)			ן	הֶן {see 73.§	*their* fem.]

☞ ו and ִי are sometimes *paragogic;* as חַיְתוֹ *a beast,* מַעְיְנוֹ *a fountain,* נֶאְדָּרִי *glorious,* הַמַּשְׁפִּילִי *who bringeth down,* יוֹשְׁבִי *inhabiting,* מַלְכִּי *a king,* בְּנִי and בְּנוֹ *a son.*

NOTE 1. When the above suffixes are appended to dual and plural nouns (masc.), the ם of ַיִם and ִים is omitted; as יָדַיִם *hands,* יָדֶיךָ (masc.), יָדַיִךְ (fem.), *thy hands;* סְפָרִים *books,* סְפָרָיו *his books;* the י however between the noun and suffix, will distinguish the *plural* noun; as בְּנֵיהֶם *their children,* from בֵּן *a child.* See § 73. Note. 1.

NOTE. 2. When suffixes are added to nouns (fem.) ending in ה, the ה is changed into ת; as אִשָּׁה *a woman, wife,* אִשְׁתִּי (not אִשָּׁהִי) *my wife,* אִשְׁתְּךָ *thy wife,* אִשְׁתּוֹ *his wife;* מְלָאכָה *a work,* מְלַאכְתּוֹ *his work.*

* When this suffix has the vowel (ַ) or (ָ) before it, the noun to which it is attached is *plural;* as אֹיְבִי *my enemy,* אוֹיְבַי or אֹיְבָי *my enemies;* the plur. י coalesces with the pronoun. See § 73. Notes 1. 2.

NOTE 3. After וֹת (fem. plur.) a י is generally placed before the suffix; as לְמִשְׁפְּחוֹתֵיהֶם *as to their families*, from מִשְׁפָּחָה *a family*, בָּנוֹת *daughters*, בְּנוֹתֶיךָ *thy daughters:* here י seems to be superfluous. See § 73. Notes 1. 3.

NOTE 4. Nouns ending in ־ָה take the suffix הוּ instead of וֹ, and הָ instead of ־ָהּ; as עָלֵהוּ *his* (its) *leaf*, from עָלֶה; מַרְאֶהָ *her appearance*, from מַרְאֶה. But this is not always the case.

Some nouns and particles take י before their suffixes like plur. nouns; as אָבִיךָ *thy father*, אָחִיו *his brother*, עָלָיו *upon, by him*, אֵלַי *to me*, אֵלֶיךָ *to thee*, etc. In Poetry עֲלֵי *upon, with*, אֱלֵי *unto*, מִנִּי *from*, עֲדֵי *even*, are used for עַל, אֶל, מִן, עַד. See § 71. § 11. 10.

OF VERBS. *Praeter Tense.*

[§ 15. The third person masc. sing. praeter active Indicative, is the *root* of nearly all words.*

In Hebrew there are but three moods; viz. Indicative, Infinitive, and Imperative: and two tenses; Praeter and Future: the English Present is expressed by a Participle.

The root generally consists of *three* letters; and is pointed with (ָ) *Kaumets* and (ַ) *Pattakh*, or with *two* (ָ) Kaumets when its last letter is א or ה; as אָמַר *he said*, בָּדַל *he divided*, יָלַךְ and הָלַךְ *he went*, קָרָא *he called*, הָיָה *he was*, רָאָה *he saw.**

NOTE. A few roots have (ָ) and (ֵ) (Kaumets and Tsaree); as מָלֵא *he* (*it*) *filled, was filled*, יָרֵא *he feared, was afraid*, חָפֵץ *he was pleased;* and a very few take (ָ) and (ֹ) (*Kaumets* and *Kholem*); as יָכֹל *he was able*. These are commonly *intransitive*, and are called *verbs final Tsaree, verbs final Kholem.* The active participle Kal of these verbs has the same form as the *root;* thus, מָלֵא *he is filling*, יָרֵא (construct יְרֵא) *fearing*. See § 75.

The persons and gender of the *praeter*, are made by suffixing to the root the following fragments of the primitive pronouns. See § 67.

These fragments of the personal pronouns are called *Sufformatives*

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* The root of verbs whose middle radical is י or ו (see § 28) is almost always the Infinitive; as קוּם *to arise*, בּוֹא *to go*, בִּין *to consider*.

Singular. (*Kal*).

(יָעַץ ; יָצַר ; פָּקַד § 66. 5.) פָּקַד { *he visited*, (רָאָה *he saw*, קָרָא *he called*).

(ַת ָת) ָה —— *she* *

(†תָּה) תָּ —— *thou* masc.

(תִּי) (ְתְּ) ת תְּ —— *thou* fem.

ת תִּי —— *I*

Plural.

נ נוּ —— *we*

תֶּם —— *ye* masc.

(†תֶּנָה) תֶּן —— *ye* fem.

(†וּא וּן ֻן) ָה ֻ וּ —— *they* common, also *ye* Imperative; as שָׁרְצוּ *they produced*, שִׁרְצוּ *produce ye;* פָּרוּ *they were fruitful*, פְּרוּ *be ye fruitful.*]

Note. ו prefixed to a praeter tense *often* converts it into the future. See § 22.

VERBS. *Future Tense.*

[§ 16. The following fragments of the primitive pronouns (see § 67.) are appended to the *root* to exhibit the persons, number, and gender, in the *future* tense; thus,

Singular.

once.	Paragogic Letters.			
			פָּקַד	*he visited.*
(ָה)	ָה		—י	*he shall* or *will, let him, it, may he, it.* ‡
	ה		—ת	*she* " " *let her; thou shalt* masc.
twice.	ן	י	—ת	*thou shalt* or *wilt* fem.
(ָה)	ָה		—א	*I shall* or *will, let me.*

Plural.

	ָה		—נ	*we shall* or *will, let us.*
	§ן	וּ	—ת	*ye* " " masc.
once.	ן	ן, נָה	—ת	*ye* or *they shall, let them* fem.
א	§וּן	ֻ or וּ	—י	*they shall* or *will, let them* masc.]

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* All the conjugations receive the sufformatives in the same way.

† These are *paragogic* endings.

‡ The prefixed fragments are called *Praeformatives*, the suffixed fragments *Sufformatives*. All the conjugations receive the above pronouns in the same manner.

§ ן paragogic is common at the end of וּ; as תְּמֻתוּן *ye shall die*, for תָּמֻתוּ or תָּמוּתוּ; יֶחְסָרוּן *they shall lack*, for יֶחְסְרוּ.

NOTE 1. ו prefixed to a *future* tense, often throws it back into the *praeter*; as יִפְקֹד *he shall visit,* וַיִּפְקֹד *and he visited.* See § 23.

NOTE 2. The above pronouns are called Praeformatives and Sufformatives. See preceding page ‡ note. The Praeformatives exclude the נ (characteristic) of *Niphal*, and the ה (characteristic) of *Hiph.*, *Hoph.* and *Hithpael.* See § 45. Note.

NOTE 3. ־ָה paragogic is very common in the 1 pers. sing. and plur. of the Fut., and 2. pers. sing. masc. of the Imperative; as אֶקְטְלָה *I will kill*, for אֶקְטֹל; נִלְבְּנָה for נִלְבַּן; אֲבָרְכָה for אֲבָרֵךְ; נָבְלָה (regularly נָבֹלָה) for נָבֹל from בָּלַל; (־ָה is paragogic 3 times; viz. in אֶקְרָאָה and אֶקְחָה *Kal*, and יְדַשְּׁנָה *Piel*); Imperative קוּמָה *arise thou*, from קוּם ,שָׁמְעָה ,שָׁמְרָה, etc. See § 49.

NOTE. 4. The punctuation of the above praeformatives is regulated by the species of verb and conjugation; as (*Kal*) יִפְקֹד, יֶאֱהַב, אֶהְיֶה, אֶעֱשֶׂה, תַּעֲשֶׂה, אֹכַל (for אֹאכַל), יֹאכַל, יֶחֱזַק, יַחֲזֹק, אֶעֱמֹד, יִהְיֶה, יַעֲמֹד, תַּחְמֹד, יַחְסְרוּ, אֶעֱנֹךְ, יַעֲנֹךְ; יָסֹב from סָבַב; וַיֵּשֶׁב יֵשֵׁב from יָשַׁב; תָּבֹא from בּוֹא; יִתֵּן from נָתַן; תֵּרֶא from רָאָה; יִדְּא from דָּאָה; תֵּשְׁתְּ יֵשְׁתְּ from שָׁתָה. See § 58. with the Note. Also § 98.

NOTE 5. There are a few *Pluriliteral* verbs; as כִּרְבֵּל, רִטְפַּשׁ, תַּחֲרָה, פַּרְשֵׁז, כִּרְסֵם, חֲצוֹצֵר.

NOTE 6. Some verbs double their *first* and *last* radicals, and some their *first* and *second*; as כִּלְכֵּל יְכַלְכֵּל from כּוּל; טֵאטֵא from טוּא; הִשְׁתַּעֲשַׁע, שַׁעֲשַׁע from שָׁעַע. Some double their *last* radical; as אֻמְלַל from אָמַל; שַׁאֲנַן from שָׁאַן; רַעֲנָן from רָעַן. Some double their *second* and *third* radicals; as סְחַרְחַר from סָחַר; חֲמַרְמַר from חָמַר. יְפֵהפִיָּה is from יָפָה; מְחֻסְפָּס is from חָסַף.

NAMES AND SIGNIFICATIONS OF THE CONJUGATIONS.

[§ 17. Kal, Niphal, Piel, Pual, Hiphil, Hophal, Hithpael.

1. Kal is active;* as פָּקַד *he visited*, יָרֵא *he feared*, (בָּא *he came*, from בּוֹא; מֵת *he died*, from מוּת; see §§ 28. 54.).

2. Niphal is passive; as נִפְקַד *he was visited.* Sometimes it is active or reflexive.

* The *Examples* are not to be committed in *any case*, either before or after this.

For Piel & Pual, see 6. 7. below.

3. Hiphil is causative; as הִפְקִיד *he caused to visit.* (It is sometimes like Kal in signification).

4. Hophal is passive of Hiphil; as הָפְקַד *he was caused to visit.* See (*d*) below.

5. Hithpael is both active and passive; as הִתְפַּקֵּד *he visited himself,* הִתְבָּרֵךְ *he was blessed,* הִתְהַלֵּךְ *he walked continually.*] (הָתְפָּקְדוּ and הִתְפָּקְדוּ occur).

Recapitulation.

[(*a*) All roots are in Kal; as קָטַל *he killed.*

(*b*) ——נ prefixed is Niphal; as נִקְטַל *he was killed.*

For Piel and Pual see 6. 7. below.

(*c*) ה | ה | י | ה prefixed, and י (*not always*) inserted denote Hiphil; as הִקְטִיל *he caused to kill;* הִשְׁקָה *it watered,* הֶרְאָה, הֶעֱלָה.

(*d*) הָ־, הוּ or הֻ prefixed is Hophal; as הָקְטַל *he was caused to kill,* הֻשְׁכַּב *he was made to lie down,* הוּקַם and הֻקַם *it was established;* הֻנִּיחַ, הָעֳלָה, once הוּדַע.

(*e*) —הִתְ prefixed is Hithpael;* as הִתְקַטֵּל *he killed himself.* הָתְ and הֻתְ are very rare. See §§ 38. 39.]

The ת characteristic (with but one exception, viz. מִתְדַּפְּקִים Participle, Judges 19:22,) is always *assimilated* when a letter of the same organ follows it; as הִדַּבֵּר for הִתְדַּבֵּר; הִטַּהֵר for הִתְטַהֵר; הִטַּמָּא and הֻדַּשְּׁנָה for הֻתְ.†

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* The second radical commonly takes a Dagesh in this conjugation.

† The characteristic ת is often assimilated when *other* letters follow it; as הִנַּבֵּא for הִתְנַבֵּא; הִכַּסָּה for הִתְכַּסָּה; הֻכַּבֵּס for הֻתְכַּבֵּס; הִזַּכּוּ for הִתְזַכּוּ; אֲרוֹמָם for אֶתְרוֹמָם; הִוְּחֲמַתִי for —הִתְוַ.

The general meaning of Hithpael is, to represent one's self to be, or do that, which the root indicates; as הִתְחַלָּה *he pretended to be sick,* from חָלָה; הִתְחַכֵּם *he acted cunningly,* from חָכַם; תִּתַּמָּם (with ת characteristic assimilated) *thou wilt show thyself upright,* from תָּמַם; תִּתְבָּרָר *thou wilt show thyself pure,* from בָּרַר; תִּתְחַסָּד *thou wilt show thyself merciful,* from חָסַד.

PIEL.

[6. Piel is active, and is generally *causative* or *intensive* of Kal; it is characterised by a *Kheerek* under the *first*, and a *Dagesh* in the *second* radical; as קִדֵּשׁ *he caused to be holy, he consecrated;* צִוָּה *he commanded,* (with suff. (הוּ) צִוָּהוּ *he commanded him*); שִׁלַּח (שִׁלֵּחַ) *he sent;* חִיָּה *he preserved alive;* דִּבֵּר (דִּבֶּר) *he spoke.** Other forms are like מִלֵּא, גִּדַּע (גִּדֵּעַ); once נַשַּׁנִי for נִשַּׁנִי, and הֵתֵל (הֵתֶל־) for הִתֵּל. See § 44.]

When the second radical is a *Guttural* (ע, ח, ה, א,) or ר, Dagesh is *excluded;* as נֵאֵץ, בֵּעֵר, טֵהֵר, לִהֵט, כִּחֵשׁ, etc.; and in this case the *first* radical commonly takes *Tsaree* under it; as בֵּרַךְ (בֵּרֵךְ) *he blessed,* instead of בִּרַךְ; פֵּאֵר, אֵחַר, נֵהֵל, רֵעָה, קֵרָה, etc.‡ See § 4.

The Infin and Imper. Piel are formed by changing the vowel *Kheerek* or *Tsaree* of the *first* radical, into *Pattakh* or *Kaumets;* as קַדֵּשׁ *to make holy,* שַׁלַּח (שַׁלֵּחַ) *to send, send thou,* דַּבֵּר (דַּבֶּר־) *speak thou,* (פַּלֵּג, כַּפֵּר), נַחֵם *to comfort,*† צַחֵק, רַבֵּה, נַאֵץ, בַּעֵר, פַּקֹּד, כַּסּוֹת (from כָּסָה), מַלֹּאות (מַלֹּאת); בָּרֵךְ *to bless, bless thou,* קָרֵב.‡

Peculiar forms. חַכֵּי (Hosea 6: 9) is for חַכֵּה from חָכָה; Imper. בַּזֵּר.

Apocopated forms. צַו, הַס (הָס), מַן, גַּל, etc. for צַוֵּה, הַסֵּה, etc.

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* Piel and Pual have the same *letters* as Kal, but different *vowels.* The Dagesh characteristic of these conjugations is occasionally omitted even when the second radical is neither a Guttural nor ר. See § 4. † note.

† With *prefix,* בְּדַבֵּר *in speaking,* with *suffix* בְּדַבְּרִי *when I spoke,* בְּקַבְּצִי *in my gathering, when I gather.*

‡ Verbs ע״ו (ע״י) and ע״ע have the following forms in Piel; רוֹמֵם (instead of רִיֵּם, from רוּם); קוֹמֵם, שׁוֹבֵב, כּוֹנֵן, מוֹתֵת, from שׁוּב, קוּם, etc.; בּוֹנֵן (instead of בַּיֵּן, from בִּין); סוֹבֵב (rarely like סַבֵּב) from סָבַב; עוֹלֵל, etc.

Exceptions. עִוֵּר, עִוֵּל, עִוֵּת, קִוָּה, צִוָּה, עִוֵּד, עִוֵּת, שִׁנַּע; קִיֵּם and קִיַּם are from קוּם; חִיֵּב is from חוּב.

PUAL.

[7. Pual is the *passive* of *Piel;* it is characterised by a *Kibboots* (in a few cases *short Kaumets*) under the *first*, and a *Dagesh* (not always) in the *second* radical (see preceding page * note); as קֻדַּשׁ *he was made holy;* לֻקַּח (לֻקַּח) *he was taken*, fem. לֻקְּחָה; (אוּזַּל, זוּנָה); יֻלַּד (יוּלַּד) *he was born*, שֻׁדַּד and שֻׁדַּד *he was spoiled*, (אֻדָּם), כֻּלּוּ *they are finished* (from כָּלָה), רֻחַץ (רֻחַץ) *he was washed*, רֻחַם, נֻחַם, etc.]

When the second radical is a *Guttural* or ר, the *Kibboots* of the *first* radical is usually (but not always) changed into *Kholem;* as בֹּרַךְ (not בֻּרַךְ,) *he was blessed*, שֹׁרַשׁ, זֹרַע, דֹּהוּ (from דָּהָה), גֹּאַל, דֹּעַךְ, בֹּעַר, מֹעֲכוּ, קֹרָא, etc. See § 4.

Note. Verbs עוֹ (עי) and עע have forms like the following in Pual; סוֹבַב (not often like סֻבַּב) from סָבַב; קוֹמַם, רוֹמַם, בּוֹנַן, עוֹלַל, חוֹלַל. See § 44.

Exceptions are like צֻוָּה, עֻוַּת, etc.

PARTICIPLES, INFINITIVES, AND IMPERATIVES.

[§ 18. When the *first* letter of a root has a *Kholem* (וֹ ֹ) for its vowel, it usually indicates the *present* participle Kal; as עֹשֶׂה *making, yielding, doing*, from עָשָׂה *he made, did;* זֹרֵעַ (זֹרֵעַ) *seeding, producing*, from זָרַע; רוֹמֵשׂ *creeping, moving*, from רָמַשׂ; שֹׁפֵךְ *he who spills, pours out*, from שָׁפַךְ; שֹׁפֵט *he is judging*, from שָׁפַט. Fem. singulars end in ־ָה, ־ֶת, or ־ַת; masc. *plur.* in ־ִים, fem. plur. in וֹת.*

מ distinguishes the participles in *Piel, Pual, Hiphil, Hophal*, and *Hithpael;* see the following small print.]

[The Article (ה) prefixed to a participle denotes *who, that, which;* as הָרֹמֵשׂ (fem. הָרֹמֶשֶׂת) *which is creeping, moving;* הַהֹלֵךְ *that is going;* הַסּוֹבֵב *which is surrounding*. Plur. masc. הַיֹּצְאִים *who are going*

* The participles in *all* the conjugations take the forms of nouns or adjectives.

out, from יָצָא; construct forms יֹצְאֵי *the goers out of, those going out;* יֹדְעֵי *the knowers of, those knowing.** (With י *epenthetic* and *paragogic,* תּוֹמִיךְ from תָּמַךְ, יוֹשְׁבִי from יָשַׁב). See § 81.

The Participle *Niphal* prefixes נ to the root; as נֶחְמָד *being desired* i. e. lovely, desirable; נָכוֹן, נָסַב, from כּוּן and סָבַב. ־ָה, ־ֶת, ־ַת fem.; ־ִים plur. masc.; וֹת plur. fem.* All the participles beyond Niphal are formed by prefixing מ to the root; thus, מְרַחֶפֶת (fem. מְרַחֶפֶת) *brooding,* Piel; מַבְדִּיל *causing to divide* (from בָּדַל), מַזְרִיעַ *seeding* (from זָרַע), מֵבִיא *causing to come* i. e. bringing (from בּוֹא), מֵקִים *establishing* (from קוּם), Hiphil;* מִתְהַלֵּךְ *walking* (from הָלַךְ), Hithpael.* With י paragogic מַשְׁפִּילִי, מַגְבִּיהִי, etc. Hiphil. See § 81.]

[§ 19. When the *second* letter of a root has a *Shoorek* (וּ) or *Kibboots* (ֻ), it indicates the *passive* participle Kal; as אָרוּר (אָרַר) (fem. אֲרוּרָה) *cursed,* בָּרוּךְ (בָּרַךְ) (בָּרוּךְ) *blessed, he is blessed, a blessed one.* ה or ת fem.; ־ִים or וֹת plural.*]

[§ 20. When the *second* letter of the root has a *Kholem* (וֹ ־ֹ) or *short Kaumets* (see § 5), it indicates the *Infinitive* or *Imperative* Kal; as מְשֹׁל (with prefix ל לִמְשֹׁל †) *to rule;* עֲבֹד (לַעֲבֹד) *to cultivate, serve;* עֲשׂוֹת עֲשׂה *to do, to make;* אֱכֹל אֲכָל־ אֱכֹל *to eat;* with suffix אָכְלְךָ *to eat thee,* i. e. thy eating, thou eatest, אֲכָלְכֶם *to eat you,* i. e. you eat; אֱמֹר אֱמָר־ *say thou;* זָכוֹר זְכָר־ זְכֹר *remember thou.* See §§ 33. 49.

The *other* persons of the Imper. are distinguished by sufformatives; thus: ־ִי *thou* fem.; as אִמְרִי *say thou,* עֲשִׂי *do thou;* וּ *ye* masc.; as פְּרוּ *be ye fruitful,* אִמְרוּ

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* The participles in *all* the conjugations take the forms of nouns or adjectives.

† The prefixes ב כ ל מ are *often* prefixed to the Infinitives in all the conjugations; as לֵאמֹר *to say, saying,* לַעֲשׂוֹת *to make, in making, as to the making,* בְּשָׁמְעוֹ *when he heard,* מֵרְאוֹת *from seeing.* These are similar to the Latin Gerunds.

say ye; נָה (ן ן ן) *ye* fem.; as שֹׁבְנָה *return ye,* from שׁוּב; פְּקֹדְנָה, שְׁמַעְן, קְרֶאןָ, קְרֶאןָ.*]

For the Imp. and Infin. in the other conjugations, see § 30. small print. §§ 31. 40. Also § 17. 6. small print.

Construction. (*Construct state*).

[§ 21. When two nouns come together signifying different things, *of,* or *of the,* must commonly be placed between them; as רוּחַ אֱלֹהִים the spirit *of* God, פְּנֵי הַמָּיִם the faces *of* the waters, פְּנֵי רָקִיעַ faces *of the* expanse, מֵי הַמַּבּוּל the waters *of* the flood, מֵימֵי מִצְרַיִם the waters *of* Egypt. Final ם of the Dual and Plural is dropped in this state; the fem. ה ָ is *generally* changed into ת, ת ַ, or ת ֶ; as בְּנֵי *sons of,* not בָּנִים; חַיַּת *beast of,* not חַיָּה; אֵשֶׁת *the wife of,* not אִשָּׁה. Nouns ending in ה ֶ change it into ה ֵ in the *construct;* see § 11. 3. Also § 66. (2).]

Note. The second noun is of course in the Genitive case. See § 11. *Exceptions.* 1. 2.

Of ו Conversive of the *Praeter.*

[§ 22. The prefix ו (וְ, וּ, וָ, וַ), often changes the *Praeter* tense into a *Future;* as אָכַלְתָּ *thou hast eaten,* וְאָכַלְתָּ *and thou shalt eat;* מָחִיתִי *I destroyed,* וּמָחִיתִי *and I will destroy;* חַי (from חָיִי) *he lived,* וָחַי *and he shall live;* הָיוּ *they were,* וְהָיוּ *and they shall be;* הֲקִימֹתִי (Hiph. of קוּם) *I have established,* וַהֲקִימֹתִי *and I will establish.*†]

* These sufformatives are appended in the same manner to *other* conjugations; as הִשָּׁמְרִי הִשָּׁמְרוּ *Niphal;* קַטֵּלְנָה קַטְּלוּ קַטְּלִי *Piel;* הַאֲזֵנָּה (for הַאֲזֵנְנָה from אָזַן) *Hiphil;* etc. throughout.

† This ו frequently changes the *tone syllable.* See § 66. (7).

Of ו Conversive of the *Future*.

[§ 23. ־וַ prefixed to a *future* tense, *generally* throws it back into the *praeter;* as יֹאמֵר (יֹאמַר) *he shall say,* וַיֹּאמֶר *and he said;* יַבְדִּיל *he shall divide,* וַיַּבְדֵּל *and he divided;* תָּבֹא *she shall go,* וַתָּבֹא *and she went;* יֵרֶא (for יִרְאֶה) *he shall see,* וַיַּרְא *and he saw;* תֵּרֶא וַתֵּרֶא (from רָאָה); נֵפֶן וַנֵּפֶן (from פָּנָה). See § 66. (7). § 50.

Note 1. When יְ follows ו, the Dagesh is *always* omitted; as יְהִי *he* (it) *shall be,* וַיְהִי *and it* (he) *was;* יְבָרֵךְ וַיְבָרֶךְ, יְכַלּוּ וַיְכַלּוּ (from כָּלָה); יְבֹאֶהָ וַיְבֹאֶהָ (from בּוֹא), יְצַו (יְצַוֶּה) וַיְצַו (from צָוָה); Shevau is vocal in these examples, Dagesh being implied in י. See § 7. 1. small print.

Note 2. When א (a guttural cannot take Dagesh,) follows, ו takes *Kaumets,* i. e. Pattakh is *lengthened* (see § 4.); as אֶחְבָּא *I shall hide,* וָאֶחְבָּא *and I hid;* אִירָא *I shall fear,* וָאִירָא *and I was afraid;* אֹכַל (אֹכַל) *I shall eat,* וָאֹכַל *and I ate;* אֹמַר (for אֹמַר) וָאֹמַר.* וַ occurs for וָ 2 Sam. 1: 10.

Note 3. This ו frequently draws back the tone and shortens the final vowel; it also often causes verbs לֹה to lose their ה; see the examples above. See § 66. (7). Also § 50.]

Comparative Degree.†

[§ 24. The Comparative may be known by the prefix מ (or particle מִן); as מִכֹּל *in comparison of all,* i. e. more than, above all;‡ מִזָּהָב *in comparison of gold,* i. e. more than gold; מָתוֹק מִדְּבַשׁ *sweeter than honey;* 'two are better מִן־הָאֶחָד *than one.*'

This מ, prefixed to an Infinitive, often denotes a *negative;* as מִנְּשׂוֹא *not to be forgiven* i. e. so that it cannot be forgiven; מֵרְאוֹת *from to see, so that he could not see,* מֵהַבִּיט

* ו conversive is sometimes attached to the word which *precedes* the future; as וְאֵד יַעֲלֶה (= וַיַּעֲלֶה אֵד) *and a vapour went up.*

† The *positive* degree is of course, any adjective.

‡ In a few cases the Comparative expresses the *Superlative;* as 'The serpent was crafty מִכֹּל *above all.*'

from looking, so that he could not look; מֵרְדָה *from going down, so as not to go down;* מֵרְדֹף *from pursuing.*] *

SUPERLATIVE DEGREE.

[§ 25. The Superlative is made 1st. By מְאֹד *very, exceedingly;* as טוֹב מְאֹד *very good;* וַיִּרְבּוּ מְאֹד *and they multiplied exceedingly;* גָּבְרוּ מְאֹד מְאֹד *they prevailed exceedingly much.*

2. By *repetition;* as טוֹב טוֹב *good good* i. e. *best;* מְאֹד מְאֹד *very exceedingly;* עֶבֶד עֲבָדִים *a servant of servants* i. e. an abject slave; בִּמְאֹד מְאֹד *in the highest degree.*

3. By a *synonymous word;* as מְנָת חֶלְקִי *the portion of my inheritance* i. e. my greatest inheritance.

4. By using *a name of the Deity;* as אַרְזֵי אֵל *cedars of God* i. e. loftiest cedars; '*a mighty hunter* לִפְנֵי יְהוָֹה *before the Lord'* i. e. a great hero of the chase; עִיר גְּדוֹלָה לֵאלֹהִים *a great city before God* i. e. a truly great city. See § 10. (*a.*)]

VERBS ל״ה.

[§ 26. 1. Verbs whose last radical is ה, often change it into וֹת in the Infinitive of all conjugations; as עֲשׂוֹת (לַעֲשׂוֹת) *to make, do,* (*making*), from עָשָׂה; רְאוֹת (לִרְאוֹת) *to see,* (*seeing*), from רָאָה; מְנוֹת (לִמְנוֹת) *to number,* from מָנָה; הֱיוֹת (with prefix and suffix בִּהְיוֹתָם,) and הָיוֹ *to be.* See §§ 55. 95.

* The adjective is sometimes omitted; as Is. 10: 10, 'their gods מִירוּשָׁלַםִ (were strong) *in comparison of those of Jerusalem.*'

2. When the third pers. fem. (ה) is suffixed to these verbs, the radical ה is changed into ת; as הָיְתָה *she* (*it*) *was*, from הָיָה; פָּצְתָה *she* (*it*) *opened*, from פָּצָה. See §§ 52. 53.

3. When תִּי (*I*), ת (*thou*), נוּ (*we*), תֶּם תֶּן (*ye*), or נָה (*ye* or *they* fem.), is suffixed to these verbs, the radical ה is changed into י; as עָשִׂיתִי *I have done, made,* עָשִׂית *thou* (fem.) *hast done,* עֲשִׂיתֶם *ye have done,* from עָשָׂה; רָאִיתִי, רָאִית (with ה paragogic and י omitted רָאִתָה), רְאִיתֶם, רָאִינוּ, from רָאָה *he saw;* מָחִיתִי from מָחָה.* ה is generally *dropped* before וּ (*they*); as עָשׂוּ *they did, made,* רָאוּ, מָחוּ, הָיוּ. See § 53.

Anomaly. שָׁלַוְתִּי for שָׁלִיתִי from שָׁלָה.

4. The Imperatives of these verbs are formed thus; עֲשֵׂה *make, do thou,* עֲשִׂי fem., עֲשׂוּ *do ye,* עֲשֶׂינָה fem.; רְאֵה *see thou, regard,* fem. רְאִי, plur. רְאוּ, רְאֶינָה, from רָאָה; הֱיֵה, הֱוֵה, (וֶהְיֵה) *be thou;* fem. הֲיִי and הֱיִי, plur. הֱיוּ; פְּדֵה *redeem thou,* פְּנֵה *turn thou.* See §§ 4. 55. 88.]

VERBS פ״נ and פ״י.

[§ 27. Verbs whose first radical is נ or י often drop it in the Imperative and Infinitive; and in the *Infinitive,* they postfix ת; as צֵא *go thou,* צֵאת *to go* (בְּצֵאתוֹ *in to go him, when he went*), from יָצָא; לֵךְ and לֶךְ־ *go thou,* (לֶךְ־לְךָ *get thee out*), לֶכֶת (לָלֶכֶת) *to go,* from יָלַךְ; שֵׁב שֶׁב־ *dwell, sit thou,* שֶׁבֶת *to dwell, sit,* from יָשַׁב; דַּע *know thou,* דַּעַת (לָדַעַת) *to know,* from יָדַע;

* In some cases the י is omitted; as חָלִתָ for חָלִיתָ, etc.

רֵשׁ and רֵשׁ *possess thou*, from יָרַשׁ; תֵּן־תֶּן *give thou*, Infin. תֵּת־תֵּת, once תְּנָה (Ps. 8: 4) for תֵּת, from נָתַן; גֶּשׁ־גַּשׁ *approach*, Infin. גֶּשֶׁת (לָגֶשֶׁת) from נָגַשׁ; שָׂא *lift up, pardon*, Infin. שְׂאֵת and שֵׂאת from נָשָׂא. The verb לָקַח *he took* is conjugated like a verb פ״נ; as קַח (קְחָה) *take thou*, Infinit. קַחַת (לָקַחַת). Infinitive with suffixes, שִׁבְתִּי and שִׁבְתִּי from יָשַׁב; קַחְתּוֹ, תִּתִּי, גִּשְׁתּוֹ, etc. See §§ 83. 84. 90. 91.]

NOTE. נְסָה (*lift up*) occurs for נְשָׂא Ps. 4. 7.

VERBS ע״ו and ע״י.

[§ 28. Verbs which have ו for a middle (second) radical have but *two* letters in the *praeter tense Kal;* the *Infinitive* (which has *three* letters) is considered as the root; as קָם (once קָאם) *he arose*, בָּא (not בָּוא) *he went*, כַּל (Is. 40: 12 וְכַל) *he measured*, שַׂמְתִּי (not שׂוֹמְתִּי) *I placed*, שַׂמְתֶּם *ye placed*, קַמְנוּ *we arose*, מֵתוּ *they died*, גַּרְתָּה (with ה paragogic,) *thou sojournedst*, שָׁת *he placed, appointed*, from קוּם, בּוֹא, כּוּל, שׂוּם (שִׂים), מוּת, גּוּר, שׁוּת (שִׁית).* See §§ 44. 54.]

OF DEFECTIVE VERBS.

[§ 29. These are such roots as lose one of their radicals in conjugating; thus,

If a root has lost its *first* letter, it is a י or נ; if it has lost its *second* letter, it is a ו; if it has lost its *third* (last) letter, it is a ה; hence, by restoring what is lost, you form the perfect root.†]

* A few exceptions occur here like שָׁוַע (שׁוּעַ,) , רָוַח, שָׁוָה, גָּוַע etc. which are conjugated like *regular* verbs.

† It often happens that when a *Tsaree* (··) is under the Praeformative, י (seldom ה) has been dropped; when a *Kaumets* (ָ) is under it, ו or the doubled radical has been dropped; and when a *Dagesh* follows the Praeformative, נ has been dropped; but see § 30.

Note. As some verbs have their second radical *repeated* (*doubled*), as סָבַב , גָּלַל , etc. they often lose such last letter. See Note 3. below.

EXAMPLES.

יְהִי *it shall be*, from הָיָה *he* (*it*) *was*; וַיַּרְא *and he saw*, from רָאָה. See § 15. Also § 23.

וַיַּעַשׂ *and he made*, from עָשָׂה; וַיְהִי *and it was*, from הָיָה.

לְהָאִיר *to cause to shine*, from אוֹר (§ 31.); וַיָּשֶׂם *and he placed*, from שׂוּם. See § 15. * note.

וַיִּתֵּן *and he placed, gave*, from נָתַן; וַיִּטַּע *and he planted*, from נָטַע.

וַיִּבֶן *and he built, made*, from בָּנָה; וַיְצַו *and he commanded*, from צָוָה.

וַיֵּדַע *and he knew*, הַדַּעַת *the knowledge of*, לָדַעַת *to know*, from יָדַע (§ 27); וַיֵּלֶךְ *and he went*, from יָלַךְ.

וַיָּבֵא *and he brought*, from בּוֹא; וַיִּצֶר *and he formed*, from יָצַר; future יוֹסֵף אֹסֵף etc. from יָסַף; תּוֹצֵא, etc. from יָצָא, etc. See § 51.

וַיַּנִּחֵהוּ *and he placed him*, from נוּחַ; this form however is peculiar as it respects the *Dagesh*.

Note 1. If a verb (root) drop *two* letters, they are נ (at the *beginning*) and ה (at the *end*); as וַיַּכּוּ *and they smote*, וַיַּכֵּם *and he smote them*, from נָכָה.

Note 2. When קח are left, always prefix ל; as קַח (קְחָה) *take thou*, וַיִּקַּח , וַתִּקַּח , לָקַחַת , etc. from לָקַח. נָתַתִּי , תִּתָּה נָתַתָּה (ה parag.), תֵּת (תֶּת־) etc., come from נָתַן. See § 42. Note 1.

Note 3. It is frequently necessary to double the second radical; as וַיָּשֹׁכּוּ *and they subsided*, from שָׁכַךְ; הוּחַל Hoph. of חָלַל; קַלּוּ and הֵקַלּוּ from קָלַל; תַּחֵל Hiph. of חָלַל; יָסֹב יָסֹבּוּ יִסֹּב from סָבַב; יְעוֹפֵף is from עוּף. See § 17. 6. ‡ note.

Note 4. Some verbs require א for a third radical; as בָּנוּ *he went*, from בּוֹא; כָּלוּ *they restrained*, from כָּלָא, יוֹצֵת from יָצָא. See § 53.

Note 5. In a very few cases י may be inserted; as יָשִׂים יָשֵׂם from שִׂים; יָבֵן יָבִין from בִּין. Seldom must א be *prefixed*; as הָכִיל Infin. Hiph. from אָכַל; תְּזָרְנִי (fut. Piel) from אָזַר.

Note 6. Verbs פי in the future Kal have *two* forms, thus: יִירַשׁ and יִרַשׁ; יֵקַר and יִיקַר; יֵשֵׁב; יֵדַע and יִיָּדַע; etc.

OF NIPHAL.

[§ 30. A dot (*Dagesh*) in the first radical of a verb in the future tense, implies that the נ of Niphal is omitted; as יִפָּרֵד it shall *be* divided, יִקָּרֵא it shall *be* called; יִקָּווּ let them *be* gathered, from קָוָה; וַתִּשָּׁחֵת *and it was corrupt*, from שָׁחַת; וַתִּמָּלֵא *and it was filled*, from מָלֵא; וַתִּפָּקַחְנָה and they *were* opened, from פָּקַח; יִמַּח, יִמָּחוּ, from מָחָה; אִכַּף from כָּפַף; וַיִּשָּׁאֵר from שָׁאַר.

Note. When the first radical is א, ה, ח, ע, or ר, (these cannot receive Dagesh,) the Praeformative takes the vowel (‥) Tsaree; as תֵּרָאֶה *it shall be seen*, for תִּרָּאֶה (or תִּנְרָאֶה); יֵחָלֵק, אֵחָבֵא, יֵאָכֵל, יֵעָתֵר, etc.]

Infinitive and Imperative.

[הִ ׀ ׀ ׀ or הִ ׀ ׀ distinguish the Infin. and Imper. of this conjugation; as הִבָּרְאָם (with prefix בְּהִבָּרְאָם) *to be created them* i. e. their being created; הִפָּרֵד (הִפָּרֵד) *be separated*, also *to be separated* i. e. being separated; הִשָּׁמֵר *to be watchful*, also *be thou watchful, take care;* הִנָּסְרוּ, הֵעָמֵד from יָסַר (§ 51.), הִוָּלֵד from יָלַד, הֵחָלוֹ from חָלַל, הִנָּתֵן, הִמֵּס from מָסַס, הֵחֵל from חָלַל, הִדּוֹשׁ from דּוּשׁ, הִבּוֹז from בּוּז, הִסֵּב from סָבַב. הֵרֹמּוּ from רָמַם, הִקּוֹם from קוּם.* See § 99.]

Anomaly. אִדָּרֵשׁ for הִדָּרֵשׁ.

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* Sometimes נ characteristic remains in the Infinitive; as נִכְּסֹף, נִלְחֹם, נִשְׁלוֹחַ, נֶחְבֵּה, נִשְׁאֹל, etc.

The prefixes ב כ ל sometimes exclude ה characteristic and take its vowel; as בִּכָּשֵׁל for בְּהִכָּשֵׁל; לֵרָאוֹת for לְהֵרָאוֹת; etc.

Anomalous is בֵּהָרֵג for בְּהֵרָג. See § 61. (2).

OF HIPHIL. (*Infinitive and Imperative.*)*

[§ 31. The Infin. and Imper. of this conjugation may be distinguished by the vowel (-) *Pattakh* under ה characteristic; as הַבְדִּיל *to cause to divide*, from בָּדַל; הַוְצֵא (for הַיְצֵא or הוֹצֵא see § 51) *cause to come*, *bring out*, from יָצָא; הַגְלֵה and הַגְלוֹת from גָּלָה; הַשְׁמִיד; הַבֵּט and הַבִּיט from נָבַט; הַטֵּה from נָטָה; etc.

הָ is used when the verb is defective in ו; as הָאִיר *to cause to shine*, from אוֹר; הָשֵׁב and הָשִׁיב *cause to return* i. e. restore; הָסֵב from סָבַב.

הֵ or הוֹ is used when the verb is defective in י; as הֵילִיד and הוֹלִיד from יָלַד.* See § 99.]

Apocopated. הַט from נָטָה; הַךְ from נָכָה; etc.

Peculiar forms. הֶרֶב from רָבָה; הֶרֶף from רָפָה; see § 50. Infinitive הַכּוֹת from נָכָה.

Anomalies. הֵילִיל from יָלַל; הֵיטִיב הֵטִיב and הֵיטֵב from יָטַב; הַקְצוֹת, הַרְגִּיעַ, הַרְגִּיז, הַשְׁמִידְךָ, הִדְּחִי, etc.

אֵת (אֶת־) *accusative*, and אֵת (אֶת־) *with*.

[§ 32. This particle is found joined to all the suffix-pronouns; as אֹתִי *me*, אֹתְךָ (אֹתָךְ) *thee*, אֹתוֹ *him* (it), אֹתָהּ *her* (it), אֶתְכֶם *you*, אֹתָם *them*, etc. אִתִּי *with me*, אִתְּךָ (אִתָּךְ) *with thee*, אִתּוֹ *with him*, אִתָּם *with them*, etc. See § 71.]

Infinitive and Imperative Kal.

§ 33. The *short* Kaumets which distinguishes the Infinitive and Imperative is frequently placed under the

* The Infin. and Imper. of Hophal and Hithpael have the same forms as the *Praeter*, verbs לה excepted. Hophal Imper. occurs but twice; as הָשְׁכְּבָה, הָפְנוּ for פְּנֵה, but even these are doubtful.

first radical when the Infin. and Imper. take *suffixes*, or the *fem.* or *paragogic* ה; as לְעָבְדָהּ *for to cultivate her* (it); לְשָׁמְרָהּ *to watch it;* בְּנָסְעָם *in their journeying, when they journeyed;* בְּקָרְאִי *when I call;* קָרְאֵנוּ *we call, our calling;* הָפְכִּי *to overthrow me, my overthrowing;* חָנֵּנִי *pity me,* for חָנְנֵנִי from חָנַן; זָכְרֵנוּ *remember us;* שָׁמְרֵנִי *preserve me;* etc. With ה parag. שָׁמְרָה *preserve thou,* etc. Fem. טָמְאָה, etc. See §§ 48. 49.

Roots beginning with א.

§ 34. Verbs whose first radical is א, frequently drop it in the first pers. sing. fut., i. e. the two א's (Aulephs) coalesce in one; as אֹכַל (אֹכַל once אוֹכַל) *I shall eat,* for אאכַל; אֹמַר *I will say,* for אאמַר; אֹהַב and אֶהַב *I shall love;* אֵחַר *I shall tarry;* etc.

Of נ *Epenthetic.*

§ 35. When a dagesh'd נּ comes before a suffix or affix, it is called *Epenthetic;* as תַּחְתֶּנָּה *under, about it;* אֵינֶנָּה *not she* (*it*), *she is not;* תְּכַלֶּנָּה *thou shalt finish it,* for תְּכַלֶּהָ; תֹּאכֲלֶנָּה *thou shalt eat it,* for תֹּאכְלֶהָ;* יוֹרֶנּוּ he will teach *him;* תְּעַטְּרֶנּוּ thou wilt crown *him;* קָחֶנּוּ *take* (*him*) *it,* קָחֶנָּה *take* (*her*) *it,* from לָקַח. See § 97. (7). This נ is merely *euphonic,* and adds nothing to the *sense.* See § 97. (7).

Sometimes the Dagesh is *omitted;* as אֲרוֹמְמֶנְהוּ, יְכַבְּדָנְנִי, יַעַבְרֶנְהוּ, יְשֻׁנוּ, קָבְנוֹ, אֶתְקָנֶךָ, etc. See § 97. (7).

ה *Interrogative.*

[§ 36. הֲ prefixed to a word is usually *Interrogative;*

* תֹּאכַלְנָה *ye or they shall eat,* תְּכַלֶּינָה *ye or they shall finish.*

as (אָחִי אָנֹכִי) הֲשֹׁמֵר *am* (I) *keeping* (my brother?) הֲמִן (אָכָלְתָּ) *hast* (thou eaten) *from? whether from? of?* הֲלֹא *is there not? is, whether not?* הֲקַלּוּ *whether they had abated*, from קָלַל.

הֲ is used before a *simple* or *composite Shevau, Dagesh*, or a *Guttural;* as הַבְרָכָה אַחַת הוּא לְךָ *whether is there one blessing to thee?* i. e. have you one blessing? is there a blessing? הַכְּצַעֲקָתָהּ *whether as to its cry?* הַאֵלֵךְ *shall I go?* הַאוֹכַל *shall I eat?*

הֶ is used before a Guttural with *Kaumets;* as הֶהָשֵׁב (אָשִׁיב) *whether to cause to return* (*I shall cause to return*)? i.e. shall I certainly bring back? (see § 46.); הֶאָנֹכִי *have I?*]

Note 1. הָ is very seldom used; as הָאַתֶּם *whether you?*

Note 2. In a few cases the Interrogative ה is omitted; as אַף *is it so?* for הַאַף; אַתָּה *art thou?* for הַאַתָּה; וְלֹא תִשְׁמֹר *and wilt thou not watch?* for וַהֲלֹא תִשְׁמֹר; שָׁלוֹם for הֲשָׁלוֹם; אֶשָּׂא *shall I pardon?* for הַאֶשָּׂא; אֵין *is there not?* for הַאֵין.

Particles before Futures.

§ 37. When אָז (*then*), or טֶרֶם (*before, not yet*), comes before a *future* tense, it changes it into the *praeter;* as טֶרֶם יִהְיֶה before *it was*, טֶרֶם יִצְמָח before *it grew*, אָז יָשִׁיר then *he sung;* the verbs being in the *future* form.

HITHPAEL.

[§ 38. The ת characteristic of Hithpael is *transposed* when either of the letters שׁ שׂ ס commences a root; as הִשְׁתַּמֵּר for הִתְשַׁמֵּר; אֶשְׁתַּמֵּר for אֶתְשַׁמֵּר; הִסְתַּבֵּל

for הִתְסַבֵּל; *participle* מִשְׂתָּאֵה for מִתְשָׂאֵה.* See § 17. (*e*) with the * and † notes. See §§ 98. 99. 100.]

[§ 39. When צ begins a root the ת is transposed and changed into ט; as הִצְטַיַּדְנוּ *we prepared ourselves with food*, from צוּד; נִצְטַדָּק *we will justify ourselves*, for נִתְצַדָּק, יִצְטַבַּע for יִתְצַבַּע; roots צָדַק and צָבַע.]

§ 40. The verb שָׁחָה (*he bowed down, worshipped*,) becomes שַׁחֲוָה in this conjugation (see § 53. (2)); as וַיִּשְׁתַּחוּ *and he bowed himself down*, וַיִּשְׁתַּחֲווּ *and they bowed down*, הִשְׁתַּחֲוִי *bow thyself down*, הִשְׁתַּחֲווּ *bow yourselves down*; fut. אֶשְׁתַּחֲוֶה *I will* etc.; Infin. לְהִשְׁתַּחֲוֹת, (with prefix and suffix בְּהִשְׁתַּחֲוָיָתִי *when I bow myself down*); הִשְׁתַּחֲוִיתָ *thou hast* etc., תִּשְׁתַּחֲוֶין *they* or *ye shall* etc.; מִשְׁתַּחֲוִיתֶם (*participle plural*) is a corrupt reading for מִשְׁתַּחֲוִים. In Chaldee and Syriac, ת is sometimes changed into ד, Dan. 2: 9. See §§ 98. 99. 100.

NOTE 1. Verbs עו, עי, and עע, generally form their Hithpael thus: הִתְקוֹמֵם, הִתְבּוֹנֵן, from קוּם, בּוּן (בִּין); הִתְרוֹצֵץ, הִסְתּוֹבֵב, etc. from רָצַץ, סָבַב, etc.

NOTE 2. A few words take *Segole* (instead of Pattakh) under the first radical in this conjugation; as הֶאֱנַחְתִּי (=הִתְנַחַמְתִּי) for הִתְנַחַמְתִּי; future יִתְנֶחָם, אֶתְנֶחָם, תִּתְנֶחָלוּ; praeter הִטֶּהָרוּ (=הִתְטַהֲרוּ) for הִטַּהֲרוּ. This is done on account of the guttural with Kaumets; see § 59. (3).

NOTE 3. In a very few instances *Kheerek* (instead of Pattakh) is placed under the *second* radical; as הִתְקַדִּשְׁתִּי (for דַּ); הִתְגַּדִּלְתִּי (for דַּ).

PAUSE AND OTHER ACCENTS.

§ 41. The *principal* pause accents are אֽ *Athnaukh*; א֔ *Kauton*; א֗ *Rebee'ang*; א֒ *Segoletau*; אֽ *Silluk*; א׃ *Soph pausook*.† See § 3. Note 2. § 66. (5) (6) (8).

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* There is but one exception to this rule; viz. (Jer 49: 3) הִתְשׁוֹטַטְנָה Imper. 2d plur. fem. from שׁוּט.

† The letter א is used to show the *position* of the accents. These accents are also called *Disjunctives*.

Note. All the accents are *tonic* except *Maccaph* and *Metheg*. See §§ 2. 3. Note 1. and * note.

The following Table exhibits the forms, situations, and names of the *other* accents; these are either *disjunctives* or *conjunctives*, and are all *tonic*.

The words אָמַר and מֶלֶךְ are here employed to exhibit the *position* of the accents. It must be recollected that אָמַר is to be accented in every instance (in this table,) on the *last* syllable; and מֶלֶךְ always on the *first*.

Those accents marked by a (*) are *Disjunctives*.

The accents which are found *below* the words are as follows:—

*אָמַ֖ר מֶ֖לֶךְ Tarkhau or Tifkhau.

*אָמַ֛ר מֶ֛לֶךְ Tĕbeer.

*מֶ֚לֶךְ Yĕteeb.

אָמַ֤ר מֶ֤לֶךְ Mĕhoopaukh or Măhpăkh.

אָמַ֣ר מֶ֣לֶךְ Shofaur Holākh or Munaukh.

אָמַ֥ר מֶ֥לֶךְ Mă-ă-reekh or Merkau.

אָמַ֧ר מֶ֧לֶךְ Dărgau.

The following are placed *above* the words.

*אָמַ֕ר מֶ֕לֶךְ Zaukāph Gaudole.

אָמַ֨ר מֶ֨לֶךְ Azlau (*not* Kadmau).

*אָמַ֮ר מֶ֮לֶךְ Zarkau.

*אָמַ֡ר מֶ֡לֶךְ Pauzare or Pauzare Gaudole.

*אָמַ֜ר מֶ֜לֶךְ Gĕreesh or Garesh, (*not* Azlau).

*אָמַ֞ר Shĕna Gĕreesheen, or Gĕraushăyim, or Gărshăyim.

*אָ֠מַר מֶ֠לֶךְ Tirtsau, Tarsau, or Tĕleeshau Gĕdolau.

אָמַר֩ מֶ֩לֶךְ Talshau or Tĕleeshau Kĕtanna.

*אַמַר Kadma or Pashtau.

מֶלֶךְ Tĕra Kadmeen.

The following are not of so common occurrence as the foregoing.

אָמַר Yauraäkh or Yārăkh.

אָמַר Tĕrā Tăngmā, Tĕrā Khootreen, or Merkau Khĕfoolau.

אָמַר Shălshalĕth.

*אָמַר Kărnā Faurau.

אָמַר Hōlākh or Munaukh *superior.*

אָמַר Mĕhoopaukh or Măhpăkh *superior.*

אָמַר Zarkau *anterior.*

There are *four* accents which are found both above and below the words at the same time; viz.

אָמַר Mĕhoopaukh with Măäreekh.

אָמַר Zarkau with Măăreekh.

אָמַר Holakh with Mĕhoopaukh.

אָמַר Zarkau with Mĕhoopaukh.

There is but *one* found in the same line with the word; viz.

*אָמַר׀ Pausek, Pĕseek, or Lĕgărmă.

Note 1. It will be seen that although several of the accents have the same form, they can be distinguished by their *position.* For the accents *Metheg* (ׄ) and *Maccaph* (־) see §§ 2. 3. with the * note.

Note 2. Most of the accents are confined to the *tone* (accented) syllable; some, however, are always on the *first,* and some are always on the *last* syllable, whether the tone be there or not.

Note 3. These accents are used in the various synagogues; 1. As notes of music; 2. To determine (in most cases;) the emphatic syllable; and 3. To divide the text into its different members.

Note 4. When a word has *two* accents alike, the *first* marks the emphasis; as מָ֫יִם *ma'yim,* אַ֫רְצָה *ar'tsau,* etc.: but, when they are *not* alike, the *last* marks it; as וַיֹּאמְרוּ *vay-yo-me-roo';* אָנָּא *au-nau';* etc.

Note 5. All the accents (excepting *Maccaph* and *Metheg*) are *tonic;* see §§ 2. 3. with the * note.

NOTE 6. A small circle over a word thus, הוֹצֵא, indicates that there is another *reading* to be preferred, which may be found either at the bottom of the page, or in the margin. The word קרי (קְרִי) or the letter ׳ק, which stands on the left of the marginal reading, signifies *read*. The word in the text is called כְּתִיב *written*. Sometimes this circle denotes some *peculiarity;* as בְּרֵאשִׁית which, at the bottom of the page, is said to be ב׳ רבתי i. e. ב *enlarged*.

A word with an asterisk over it, also points to the foot of the page; as עֲרוּמִּים, the note to which, is דגש אחר שורק (דָּגֵשׁ אַחַר שׁוּרֶק) i. e. *a Dagesh after Shoorek*, which is contrary to analogy.

TECHNICAL NAMES OF VERBS;

OR NAMES OF THE VARIOUS CLASSES OF DEFECTIVE VERBS.

§ 42. The different species of defective verbs take their names from the letters contained in the ancient Paradigm (*Model*) פָּעַל (1st פ, 2d ע, 3d ל) *he wrought;* thus,

A verb	פ״י	is a verb whose	*first*	radical	is	י;	as	יָדַע, etc.
"	פ״נ	"	"	"		נ;	"	נָגַשׁ, etc.
"	פ״א	"	"	"		א;	"	אָכַל, etc.
"	ע״ו	"	*second*	"		ו;	"	קוּם, בּוֹא, etc.
"	ע״י	"	"	"		י;	"	שִׂים, בִּין, etc.
"	ע״ע	"	"	"		*doubled;*	"	סָבַב, גָּלַל, etc.
"	ל״ה	"	*third*	"		ה;	"	רָאָה, גָּלָה, etc.
"	ל״א	"	"	"		א;	"	בָּרָא, מָלֵא, etc.

NOTE 1. The verb לָקַח *to take,* is called a verb פ״ל, because it sometimes loses its ל. The verb נָתַן *to give,* is called a verb פ״נ and ל״ן, because it frequently drops its *first* and *last* radicals; פ standing for the *first,* and ל for the *third* letter.

NOTE 2. Verbs ending in ת, as כָּרַת, שָׁחַת, etc., are called verbs ל״ת, because the ת radical is *assimilated* before another ת; as כָּרַתִּי *I concluded* (a covenant), for כָּרַתְתִּי; כָּרַתָּ for כָּרַתְתָּ; כְּרַתֶּם for כְּרַתְתֶּם; שִׁחַתָּ for שִׁחַתְתָּ; הִשְׁחַתֶּם for הִשְׁחַתְתֶּם; חַתָּה (חָתְּה) *she is dismayed,* for חָתְתָה; מַתִּי *I died,* for מָתְתִּי; מַתָּ (with ה paragogic מַתָּה)

thou didst die, for מַתָּה (מַתְתָּה); שַׂתָּ (with ה paragogic שַׂתָּה) *thou hast placed*, for שַׂתְתָּ (שַׂתְתָּה).*

Note 3. Verbs ending in ן are called verbs ל״ן, because they *assimilate* (or lose) their ן before another one; as לַנּוּ *we lodged*, for לַנְנוּ from לוּן; בַּנּוּ *we considered*, for בַּנְנוּ from בּוּן or בִּין.

Note 4. אָתָה is a verb פ״א (פ guttural) and ל״ה; יָצָא is פ״י and ל״א; נָטָה is פ״נ and ל״ה; יָדָה is פ״י and ל״ה; בּוֹא is ע״ו and ל״א; etc.

VERBS WITH A GUTTURAL.

§ 43. A verb פ Guttural is one whose 1st radical is a Gutt'l; עָמַד, etc.

"	ע	"	"	2d	"	" נָחַם, etc.
"	ל	"	"	3d	"	" שָׁלַח, etc.

VERBS ע״ו (ע״י) ע״ע.

§ 44. These verbs often have but *two letters* (i e. they lose their middle radical,) in the *praeter* Kal; as שָׂם *he placed*, שַׂמְתִּי *I placed*, from שׂוּם or שִׂים; סַב (and סָבַב) *he surrounded*, from סָבַב; רָמּוּ and רֹמּוּ from רָמַם; רַבּוּ and רֹבּוּ from רָבַב; שַׁחוּ from שָׁחַח; חַי *he lived*, חַיָּה (וָחָיָה) *she lived*, from חָיַי.† Piel, Pual, and Hithpael, of these verbs, are like קוֹמֵם, קוֹמַם, הִתְקוֹמֵם, from קוּם; רוֹמֵם, רוֹמַם, הִתְרוֹמֵם, from רָמַם. See § 17. 6. ‡ note. also 7. Note. Sometimes they insert an epenthetic וֹ or ֵי; as סַבּוֹתִי *I surrounded*, from סָבַב; תַּמּוֹנוּ (three times תַּמְנוּ) from תָּמַם; זַמֹּתִי and זַמּוֹתִי from זָמַם; דַּלּוֹ, דַּלּוֹתִי and דַּלְלוּ, from דָּלַל. הֲקִימוֹתִי *I established*, Hiph. of קוּם; תְּקוּמֶינָה *ye or they shall stand*, Kal of קוּם. In some cases the *first* radical is dagesh'd to show the absence of the *third;* as וַיִּקֹּד from קָדַד; אֶכֹּת from כָּתַת; יִדֹּם from דָּמַם. The Praeformative sometimes takes *Tsaree;* as אֵקַל, תֵּקַל, from קָלַל. אֵיתָם (Ps. 19: 14) is from תָּמַם, the י is *epenthetic* or *fulcrum*. Praet. Kal שַׂת, שַׂתָּ and שַׂתָּה, etc., from שׂוּת; בָּאתֶם, בָּאנוּ, בָּאָה, בָּאוּ (once בֹּאוּ), from בּוֹא. See § 54.

Note. תַּמְנוּ (Ps. 64: 7) occurs for תַּמּוּ; the נ is either *epenthetic*, or compensative of *Dagesh*. See Lexicon עָלַל.

GROUND-FORM OF THE FUTURE TENSE.

§ 45. The future of all the conjugations is commonly formed from

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* These last two examples are also verbs ע״ו; as מוּת, שׂוּת; the one *preceding* them, is also a verb ע״ע i. e. ע doubled, viz. חָתַת. See ע״ו and ע״ע on preceding page.

† אוֹר, טוֹב, בּוֹשׁ, and זוּר; בִּין, אִית, and רִיב, are exceptions; i. e. they *retain* their middle radical (or its substitute).

their respective Infinitive construct (see §§ 90. 91.* note); as פְּקֹד, יִפְקֹד; בּוֹא, תָּבוֹא; שִׂים, אָשִׂים; קוּם, יָקוּמוּ; סֹב (סָב־), יָסֹב (יִסָּב־), יִסָּבְנוּ; *Kal.** הִפָּרֵד (הִפָּרֶד), יִפָּרֵד *Niphal.* הַבְדִּיל, יַבְדִּיל יַבְדֵּל, הָאִיר, הָאִר, *Hiphil.* שַׁלַּח, שַׁלֵּחַ, יְשַׁלַּח; בָּרֵךְ אֲבָרֵךְ *Piel*, etc. See §§ 98. 99.

The ground-form of Hithpael future (and in general, the *praeter*,) is the Infin. *Piel;* as הַלֵּךְ יִתְהַלֵּךְ, etc. See § 17. 6. small print. §§ 98. 99.

All the participles beyond Niphal (excepting verbs עוֹ and עֹּע in Hiphil†), are formed from their respective Infinitive; as שַׁלַּח מְשַׁלַּח (מְשַׁלֵּחַ), בָּרֵךְ מְבָרֵךְ, etc. See § 100.

Note. In the future tense the נ of *Niphal*, and the ה characteristic of *Hiphil, Hophal,* and *Hithpael*, are omitted. See § 16. Note 2. The participles which take מ, also omit ה characteristic. See §§ 98. 100.

In a *few* examples however, the ה of Hiphil is *retained* in the future; as יְהוֹדֶה from יָדָה; יְהוֹשִׁיעַ from יָשַׁע; יְהֵילִילוּ from יָלַל; etc. In *one* instance the ה of *Hophal* is retained; as מְהֻקְצָעוֹת (participle 3d pers. plur. fem.) for מְקֻצָעוֹת. See §§ 98. 100.

Infinitives coming before Futures of the same Root.

§ 46. The Infinitive in these cases marks *intensity, assurance,* or *certainty;* as (*Kal*) מוֹת תָּמוּת *thou shalt surely die;* מוֹת תְּמֻתוּן *ye shall* etc.; אָכֹל תֹּאכֵל *thou mayest freely eat;* הָיוֹ יִהְיֶה *he shall surely be; Hiphil* הַרְבָּה אַרְבֶּה *I will greatly multiply; Piel* בָּרֵךְ אֲבָרֶכְךָ *I will greatly bless thee.* It sometimes signifies *continuance of action,* especially when the future *precedes* it; as וַיֵּצֵא יָצוֹא וָשׁוֹב *and it continued going (to go) and returning (to return)*; וַיִּשְׁפֹּט שָׁפוֹט *and he would always judge.*‡

When בִּלְתִּי (*not*) comes before an Infinitive, the preposition לְ is prefixed to the *former;* as לְבִלְתִּי אֲכָל־ *to not eat* i. e. not to eat.

VERBS ע DOUBLED. Imper. and Infinitive.

§ 47. These are formed (in Kal) thus; סֹב *turn thou,* fem. סֹבִּי, plur. סֹבּוּ, fem. סֻבֶּינָה; דּוֹם, דֹּם *be silent,* plur. דֹּמּוּ; רָנִּי (ronnee)

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* The forms יִשְׁפּוּטוּ, תִּשְׁמוּרֵם, תַּעֲבוּרִי, יֶחֱזָקוּנִי, יָחְנְךָ, are *peculiar.*

† These are formed from the *praeter;* as מֵקִים הֵקִים; מֵבִיא הֵבִיא; מֵסֵב הֵסֵב; etc. See § 100.

‡ This frequently takes place in the *praeter;* as (*Kal*) גָּאֹה גָּאָה *he has greatly triumphed;* and with Kal *Infinitive*, and Pual *praeter,* טָרֹף טֹרַף *he was surely torn in pieces.*

sing thou, plur. רָנּוּ; חָנֵּנִי *pity me;* גַּל *remove, open thou,* גֹּל , גּוֹל *commit, commend thou;* עֹרָה (ה parag.) *make bare;* רוֹב (לָרֹב) *to multiply,* שֹׁךְ *to appease,* שׂג *to transgress,* רָן – (for רֹן) *to sing;* with prefix כְּרֻם *when it is lifted up,* from רָמַם; with suff. חֻקּוֹ , חֻמָּם , etc. See §§ 87. 94.

VERBS IMPERATIVE AND INFINITIVE.

§ 48. It has been said (§ 20), that when the second radical takes Kholem or short Kaumets, it indicates the *Imper.* or *Infin.* Kal. The following are a few of the examples *without* Kholem or short Kaumets in the Imp. and Infin.; as שְׁמַע *hear thou,* שְׁאַל *ask thou,* זְעַק and צְעַק *cry thou,* fem. זַעֲקִי and צַעֲקִי, plur. זַעֲקוּ; חֲזַק *be strong,* plur. חִזְקוּ; לְקַח *take thou,* חֲכַם *be wise,* מְצָא , רְפָא , קְרָא (קְרֹאת), רְכַב , צְלַח , אֱמַץ; רְכַב צְלַח *ride prosperously;* אֶהֱבוּ *love ye;* לִשְׁכַּב *to lie down;* fem. יִרְאָה and יִרְאַת *to fear,* אַהֲבָה and אַהֲבַת *to love,* אַשְׁמָה *to sin,* יְבֹשֶׁת *to be dry,* חֶמְלָה, etc.; with ה parag. אֶסְפָה *gather thou,* etc.; שְׁמָעֵנִי *hear me,* שְׁמָעוּנִי *hear ye me,* שְׁאָלוּנִי *ask ye me,* etc.
Infinitives are rarely like מְלֹאת , קְרֹאת , יְבֹשֶׁת , יְכֹלֶת. See §§ 90. 96.

PARAGOGIC ה.

§ 49. This often occurs at the end of the second pers. sing. masc. *Imperative,* and the first pers. sing. and plur. *future;* as שִׁמְעָה and שְׁמָעָה *hear thou,* שָׁמְרָה *preserve thou,* נִצְּרָה *keep thou,* קוּמָה *arise thou,* שׁוּבָה *return thou,* לְכָה *go thou* from יָלַךְ , דְּעָה *know thou* from יָדַע , שְׁבָה *sit thou* from יָשַׁב , גְּשָׁה *approach thou* from נָגַשׁ , תְּנָה *give thou* from נָתַן , קְחָה *take thou* from לָקַח , בִּינָה *consider, regard thou* from בִּין , *Kal;* פַּלְּטָה *deliver thou,* Piel; הַקְשִׁיבָה *hear thou,* הוֹשִׁיעָה *save thou* from יָשַׁע , הָאִירָה *enlighten thou* from אוֹר , etc. *Hiphil. Future tense* אֶשְׁמְרָה for אֶשְׁמֹר ; אֶקְחָה for אֶקַּח from לָקַח ; אֶקְרְאָה for אֶקְרָא ; נִלְבְּנָה *let us make brick,* for נִלְבַּן ; נֵדְעָה , אֵדְעָה , from יָדַע , *Kal; Niphal* אִוָּשְׁעָה , נִוָּשֵׁעָה from יָשַׁע ; אִכָּבְדָה (Kethib once אֶכָּבֵד), from כָּבֵד ; אִנָּקְמָה from נָקַם ; אִמָּלְטָה from מָלַט ; נִוָּכְחָה from יָכַח ; etc. *Imperative* הִשָּׁבְעָה , etc.; *Infinitive* with prefix and suffix בְּהִכָּבְדִי , etc.

Note 1. Paragogic ה is found in the first person singular and plural of all the conjugations except *Pual, Hophal,* and *Hithpael.*

Note 2. It is twice found in the *third* pers. masc. sing. future; as יְדַשְּׁנֶה *Piel;* יָחִישָׁה *Hiphil* of חוּשׁ ; and twice in the *second* pers. singular; as תָּבֹאָה and תָּבֹאתָה *Kal* of בּוֹא .

Note 3. It seldom occurs in the *Praeter;* as נָתַתָּה from נָתַן ; בָּגַדְתָּה , etc.

NOTE 4. The forms הָבָה, תְּנָה, אָרָה, קָבָה, are from יָהַב, אָרַר, נָקַב (קָבַב?), נָתַן.

APOCOPATED FORMS.

§ 50. ן, ןָ, ןֶ, is used for נָה *ye, they;* as שְׁמַעַן *hear ye* for שְׁמַעְנָה; קְרֶאןָ and קְרֶאןָ for קְרֶאנָה *call ye,* תִּכְהֶין for תִּכְהֶינָה from כָּהָה *Kal.* יִמַּח for יִמָּחֶה, *Niphal.* הַט for הַטֵּה from נָטָה, הֶרֶף for הַרְפֵּה, הֶרֶב for הַרְבֵּה, הַעַל for הַעֲלֵה, *Hiphil.* צַו for צַוֵּה, *Piel.* הִתְחַל for הִתְחַלֵּה from חָלָה, יִתְגַּל for יִתְגַּלֶּה from גָּלָה *Hithpael.* וַיַּרְא, וַיִּגֶל, וַיֵּשְׁתְּ, וַיֵּבְךְּ, וַיִּפֶן, וַיִּשַׁע, וַיִּגֶל, וַיִּפְתְּ, וַיֵּשְׁבְּ, וַיָּחַל, וַיִּחַדְּ, וַיִּחַן, וַיִּצֶן, וַיֵּרֶדְ (וְיֵרֶדְ), וָאֶפֶן, וַיִּפֶן, וַתֵּתַע, וַתֵּלֶה, (from לָהָה), וַתֵּכַהּ (from כָּהָה), וַיֵּט etc. from נָטָה, וַיֵּאת וַיֵּאת and וַיֵּתֵא from אָתָה, וַיֵּדֶא from דָּאָה, וַיְחִי, etc. *Kal.* וַיְצַו, וַיְתַו, וַיְכַל, etc. *Piel.* וַיַּעַל, וַיֶּגֶל, יַפְתְּ, יֶגֶל, יַרְדְּ, וַיַּתַע, *Hiphil.* See § 23. Note 3. § 66. (7).

Most of the foregoing forms are also found *without* ו conversive. *Imperative Piel* הַס (הָס) for הַסֵּה, מַן for מַנֵּה. For *Hiph. Imperative* see above. Kal future יָבֵן יָבֶן from בּוּן or בִּין; יָקֵם יָקֹם־ יָקֻם from קוּם; יָסֹב־ from סָבַב.

VERBS פ״י.

§ 51. These verbs generally change their י into ו in *Niphal, Hiphil,* and (*in three verbs only*) *Hithpael;* as Niphal נוֹרָא from יָרֵא, נוֹדַע from יָדַע, נוֹשַׁע from יָשַׁע; *Futures* יִוָּרֵא, יִוָּדַע, אִוָּשֵׁעַ; אִוָּסֵר, *Imperative* הִוָּסְרוּ, from יָסַר; *Hiphil* הוֹצִיא (apoc. הוֹצֵא); *Future* יוֹצִיא (apoc. יוֹצֵא); *Participle* מוֹצִיא; *Imper.* and *Infin.* הוֹצֵא (once הַיְצֵא for הוֹצִיא (הַיְצֵא, from יָצָא; once הַיְשַׁר for הוֹשַׁר or הוֹשַׁר from יָשַׁר; הוֹלִיד from יָלַד; הוֹכִיחַ (apoc. הוֹכַח) from יָכַח; *Future* יוֹכִיחַ (יוֹכַח), תּוֹכִיחַ, אוֹכִיחַ, etc.; אוֹדֶה, תּוֹדֶה, יוֹדֶה, נוֹדֶה, from יָדָה; *Hophal praeter* הוּשַׁב (rarely like הֻשַּׁב), הוּדַע (once הוֹדַע), הוּכַל from יָכֹל; Future יוּשַׁב (rarely like יֻשַּׁב) from יָשַׁב; יוּכַל, תּוּכַל, נוּכַל, אוּכַל, יוּכְלוּ and יֻכְלוּ, from יָכֹל; *Infin.* הוּלֶּדֶת and הֻלֶּדֶת from יָלַד; *Hithpael* in three verbs only, הִתְוַדָּה, הִתְוַכַּח, הִתְוַדַּע.*

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* The verbs יָשַׁר, יָמַן, יָטַב, יָמַר, יָנַק, יָלַל, יָסַר, are exceptions, i. e. they do not change י into ו in Hiphil; as הֵיטִב (הֵטִב), הֵימִיר, הֵינִיק, הֵילִילוּ, הֵימִין, הֵישַׁר Keri, (Kethib הוֹשַׁר for הוֹשַׁר); *Future* יְיֵלִיל, יְיֵלִילוּ, יְהֵילִילוּ, יְיֵלִילוּ, אֲיֵלִיל, אֵילִילָה from יָלַל; אֵיסִירֵם from יָסַר; etc. *Two* verbs retain י in Niphal; as וַיִּיָּחֶל, יִיָּרֶה.

Peculiar forms. נִוַּסְּרוּ (Ezek 23: 48) is for נוֹסְרוּ *Niphal*, or the Rabbinic *Nithpael* with ת assimilated, root יָסַר. See Deut. 21: 8 נִכַּפֵּר (for נִכְפַּר or נִתְכַּפֵּר); also Prov. 27: 15 נִשְׁתָּוָה, root שָׁוָה.

VERBS with *Mappik* הּ.

§ 52. A few roots (verbs) end in a Mappik'd ה: as כָּמַהּ *to desire*, גָּבַהּ *to be high, to lift up*, נָגַהּ *to shine, enlighten*, תָּמַהּ, מָהַהּ, לָהַהּ, etc. These are conjugated like regular verbs; as גָּבְהָה (once גָּבְהָא) *she is lifted up*, גָּבְהוּ, etc.

The *nouns* derived from them, retain ה and (*sometimes*) Mappik; as גֹּבַהּ גָּבֹהַּ גְּבוֹהָה גַּבְהָה *height, exaltation, pride*, plural גְּבֹהִים, גְּבֹהוֹת.

The verbs וַתֵּלַהּ, וַתִּכְהֶה, וַיִּתְמַהְמָהּ, הִתְמַהְמָהְנוּ, לְהִתְמַהְמֵהַּ, מִתְלַהְלֵהַּ, come from לָהַהּ, כָּהָה, מָהַהּ, לָהַהּ.

VERBS ל״ה and ל״א.

§ 53. (1) Verbs ל״ה sometimes change their ה into י before ו (*ye* or *they*), very seldom before ה *she*, and also in the participles (*Kal*) Active and Passive; as חָסָיוּ (for חָסוּ) *they trusted*, Fut. יִרְוָיֻן, יִרְבָּיֻן, יִשְׁלָיוּ, יֶחֱסָיוּן; *Imp.* אֱתָיוּ *come ye;* חָסָיָה *she trusted*, for חָסְתָה; גּוֹלִיָּה *she is revealing*, כָּסוּי (כְּסוּי) *covered*, בָּזוּי (בְּזֵי בָּזוּי) *despised.* וּבְזוּי עָם *and despised* (of) *by people.* See § 80.

(2) The verbs מַחֲוָה (מְמַחֲוֵי Gen. 21: 16), רַאֲוָה, נַאֲוָה, נָאווּ (*nau-voo*) for נָאווּ, שַׁחֲוָה, are from טָחָה, רָאָה, נָאָה, and שָׁחָה. See § 40.

Verbs ל״א occasionally *lose* their א; as מָצָתִי from מָצָא, מִלֵּתִי מָלוּ from מָלֵא, כָּלוּ from כָּלָא, etc.; א is sometimes changed into י; as נָשׂוּי (נְשׂוּי) *forgiven* from נָשָׂא. See § 80.

Note 1. Verbs ל״ה and ל״א often imitate each other; as תִּרְפֶּינָה from רָפָא; נָסָה from נָשָׂא, etc. See § 27. Note. Also §§ 84. 88. 89.

Note 2. The verb קָרָא *to meet*, postfixes ת in the *Infinitive.* See § 96.

VERBS ע״ו (ע״י).

§ 54. The praeter, and the active participle Kal of these verbs, omit their ו (י); as בָּא *he came, is coming*, fem. בָּאָה (participle בָּאָה), masc. plur. בָּאִים (const. בָּאֵי) *they are coming, comers*, fem. בָּאוֹת; קָם *he arose, is rising up* (i. e. an enemy), fem. קָמָה, plur. קָמִים *those rising up*

(enemies), fem. קָמוֹת; מֵת *he died, is dying,* מֵתָה *she died,* (participle מֵתָה), once לָנָה (for לָנָה) *it tarried,* etc.; roots בּוֹא, קוּם, מוּת, לוּן; fem. זָבַת *flowing* from זוּב. מַח and בַּז are from מוּח and בּוּז. See §§ 44. 28. 76.

With suffixes, קָמִי *he who rises up* (against) *me,* i. e. my enemy, קָמַי (קָמַי) *those rising up* (against) *me* i. e. my enemies, צָרַי (צָרַי) *my afflicters,* צָרֶיךָ *thy enemies,* those afflicting thee. See § 82.

The Infinitive (which is the root of these verbs,) and Imperative coincide in form; as קוּם *to arise, arise thou;* בּוֹא, בֹּא *go thou, to go,* etc.; with suff. קֻמוֹ, מַתְנוּ *we died.*

VERBS לה״.

§ 55. The Imperative Kal of these verbs is formed thus; רְאֵה *see thou,* fem. רְאִי, רְאוּ *see ye,* fem. רְאֶינָה; שְׁתֵה *drink thou,* fem. שְׁתִי, שְׁתוּ *drink ye,* fem. שְׁתֶינָה; עֲנֵנִי *answer me,* עֱנוּ *answer ye,* עֲלֵי *ascend thou* fem., הֱוֵה הֱוֵא (וֶהְיֵה) הֱיֵה *be thou* (thou shalt be), fem. הֱיִי, הֱוִי (once הֱוִי from הָוָה), plur. הֱיוּ; חֲיֵה *live thou,* plur. חֲיוּ, with ו וִחְיוּ; בְּעָיוּ *inquire ye,* אֵתָיוּ *come ye,* אֵפוּ for אֱפוּ; רְפָה *heal thou* is for רְפָא. See § 26. 4.

Infinitives are like גָּלֹה גְּלוֹ גְּלוֹת, עֲלוֹת, etc. See § 26. 1. § 95.

DAGESH FORTE.

§ 56. The uses of Dagesh *forte* are the following;

1. It shows the *omission* of a letter; as יִקַּח for יִלְקַח from לָקַח; יִטַּע for יִנְטַע from נָטַע; יִתֵּן for יִנְתֵּן from נָתַן; מַזֶּה for מַה־זֶּה; הַשָּׁמַיִם for הַלְשָּׁמַיִם or הַל שָׁמַיִם; אִשָּׁה for אִנְשָׁה; מִקֶּדֶם for מִן קֶדֶם; סַבּוּ for סָבְבוּ; נָתַנּוּ for נָתַנְנוּ; יִשָּׁאֵר for יִנְשָׁאֵר future *Niph.* of שָׁאַר; שְׁתַּיִם for שְׁנְתַּיִם, אַתְּ for אַנְתְּ. This dagesh is also called *Compensative.*

This compensation is sometimes *neglected;* as יִקְחוּ, תִּשְׂאוּ, יִסְעוּ, etc. for יִקְּחוּ, תִּשְּׂאוּ, יִסְּעוּ, etc.

2. It is one of the characteristics of *Piel, Pual,* and *Hithpael;* see § 17. 5. (*e*). 6. 7.

3. It frequently marks נ *Epenthetic;* see § 35. Also § 97. (7).

4. It is sometimes *Conjunctive;* as מַה־זֶּה (*mazza*), יִתְהַלֶּךְ סֶּלָה, קוּמוּ צְּאוּ, עֹשֶׂה־פְּרִי, מָשַׁחְתָּ שָּׁם, etc.

Note. Dagesh *forte doubles* the letter in which it is placed. See No. 5. Note.

5. It is sometimes *Euphonic;* as לָמָּה, הֵמָּה, הִנֵּה, נֶחְתּוּ, וַיַּחְלוּ, שֶׁבְּלֵי, נִצְּרָה for נִצְרָה, הַצְּפִינוּ for הִצְפִּינוּ, מִקְּדָשׁ for מִקְדָשׁ, אָנָּא for שֶׁבְּלֵי or שִׁבְּלֵי, לִיסֹּד for לִיסֹד, etc.

NOTE. Dagesh forte always *doubles* the letter in which it occurs; as יִקַּח read as if written יִקְקַח *yikkakh;* רַנִּי (= רַנְנִי) *ronnee.* See § 5. 2.

NUMERALS.

§ 57. (1) Cardinal numerals from 3 to 10 are masc. with a fem. termination, and *vice versa;* as שְׁלֹשָׁה בָנִים *three sons,* שָׁלֹשׁ בָּנוֹת *three daughters.*

(2) The termination ־ִים added to the cardinals from 3 to 9 inclusive, increases them *tenfold;* as שָׁלֹשׁ (שְׁלֹשׁ) *three,* שְׁלֹשִׁים *thirty;* תֵּשַׁע *nine,* תִּשְׁעִים *ninety.*

(3) The *Ordinal* numerals are made by adding to the Cardinals ־ִי (*masc.*), or ־ִית (*fem.*); as שֵׁנִי, fem. שֵׁנִית *second,* (from שְׁנַיִם *two*); שְׁלִישִׁי, fem. שְׁלִישִׁית *third;* רְבִיעִי, fem. רְבִיעִית *fourth;* etc.

אֶחָד (*one, first,*) is both cardinal and ordinal. The *feminine* of אֶחָד (construct אַחַד) is אַחַת (אַחַת). The *construct* of שְׁנַיִם (*two*) is שְׁנֵים, the *feminine* is שְׁתַּיִם, *const.* שְׁתֵּים; the *const. masc. dual* is שְׁנֵי, *feminine* שְׁתֵּי.

־ִים added to עֶשֶׂר (עָשָׂר) *ten,* doubles it; as עֶשְׂרִים *twenty.*

(4) The Cardinals sometimes have a *Dual* form, and are used *adverbially;* as שִׁבְעָתַיִם *sevenfold,* etc.

(5) In using the letters of the alphabet to denote numbers, ט״ו (9 and 6) is used for י״ה (10 and 5); this is done to avoid using a name of the Deity, viz. יָהּ a contraction of יְהֹוָה. Some write ט״ז (9 and 7) for י״ו (10 and 6) to avoid using *two* letters of the name יְהֹוָה.

א̈ stands for 1000, ב̈ 2000, etc. See page 6. † note.

(6) Sometimes the numbers are repeated; as שְׁנַיִם שְׁנַיִם *two* (by) *two;* שִׁבְעָה שִׁבְעָה *seven* (by) *seven;* etc.

GUTTURALS.

§ 58. When the Gutturals take Composite Shevau, they commonly give to their preceding letter, the vowel with which Shevau is compounded; thus נֶחֱזַק יֶחֱזַק, יַעֲמֹד, אֶהֱרֹג, יַהֲרֹג, יַעֲבֹד, אֶעֱבֹד, מַעֲשֶׂה, נֶעֱמַד, תֶּאֱהַב, לֶאֱכֹל, וַעֲשֵׂה, וַאֲנִי; כַּחֲלִי, etc. See § 16. Note 4.

NOTE. Should a *simple* Shevau follow the Guttural, then the com-

pound vowel loses its Shevau, or the vowel with which Shevau is compounded; as וְאַהַרְגָה, יַהַרְגֻנִי, יֶאְשְׁמוּ, אֶעֱנְךָ, יַעֲנְךָ, יַעַבְדוּ and יָחְפְּרוּ (יַחְפְּרוּ), יֶחֶפְצוּ (יַחְפְּצוּ), יֶחֶדָּלוּן (יַחְדְּלוּ), יַאַסְפוּ, וָאֶהֶרְגָה.

Some of the foregoing examples occur with both forms; as יַחְפֹּץ and יֶחְפַּץ, לַעְזוֹר, בְּעֶזוֹר and בְּעֶזוֹר, הֶעָלִים and הֶעֳלִים.

PUNCTUATION OF THE ARTICLE (ה) AND PREFIXES.

Article הַ.*

§ 59. (1) Its proper vowel is *Pattakh* with a *Dagesh* following; as הַשָּׁמַיִם *the heavens,* הַמַּיִם *the waters,* הַיְּהוּדִים, הַמְשֻׁגָּע, הַיְלָדִים, הַלַּיְלָה, הַצְּפַרְדֵּעַ, etc.

The prefixes ל כ ב often *exclude* the article and take its pointing; see § 61. 2.

Note 1. The Dagesh is commonly *omitted* when יְ or מְ follows הַ; as הַיְקוּם, הַיְאֹר, הַמְדַבֵּר, etc, See § 7. 1. small print.

Note 2. Cases like הַצְפַרְדְּעִים are very rare. The Shevau here, as also in the preceding Note is *pronounced.*

(2) When a *Guttural* or ר follows, it commonly takes *Kaumets;* as הָאָרֶץ, הָרָקִיעַ, הָאֶבֶן, הָאוֹר, הָעֵץ, חָחַי.

Note. It generally has *Pattakh* before the gutturals ה and ח; as הַחֹשֶׁךְ, הַהֵלֶךְ, הַחֶרֶב, etc.

(3) It *usually* takes *Segole* before a guttural with *Kaumets* or *Shevau-Kaumets;* as הֶהָרִים, הֶעָרִים, הֶחֳדָשִׁים, הֶחָי, הֶחָרֵב.*

Exceptions. הָהָר (הָהָרָה), הָאָרֶץ, הָאָדָם, etc. See § 66. 3.

Prefix מִ· (מֵ), *a contraction of* מִן.

§ 60. (1) *Kheerek* with a *Dagesh* (compensative of ן) following, is the proper pointing of this Prefix; as מִתַּחַת (for מִן תַּחַת) *from under,* מִקֶּדֶם for מִן קֶדֶם *from* (*to*) *the East,* etc.

This Dagesh is sometimes *omitted;* as מִקְצֵה, מְבַצִּיר, מַלְאֹם, מִלְמַעְלָה, מִמְתִים, מִידֵי, מִיְהוּדָה, מִימֵי, etc.

(2) When a *Gutteral* or ר follows, it commonly takes *Tsaree;* as מֵאָדָם *from man,* מֵהַר, מֵחוּץ, מֵעֵדֶן, מֵרֹאשׁ, מֵעַל, מֵאֶרֶץ and מֵאֶרֶץ, etc.

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* The Hebrew (as the Greek) often uses its *Article* as a *Pronoun.* See § 18. small print. Gesenius thinks that הַ (הַל·) is a contraction of הַל which he takes to be the original form of the Article. He also supposes that the Arabic article אַל is derived from the Hebrew הַל.

A *few* examples occur with *Kheerek* before the guttural; as מְחוּץ, מְחוּם, מְהְיוֹת, מְרִדֹּף, and a few others.

Peculiar is מֵיְהוָֹה, which is read מֵאֲדֹנָי. See § 68.

Prefixes לְ כְּ בְּ.

§ 61. (1) *Shevau* is the pointing of these; as כְּאַרוֹן, בְּרֵאשִׁית, לְאָדָם, לְבֹא, לְעַד, לְרֹאשׁ, לְחָלָרִם, etc.

(2) When they expel the *Article* (ה), or the ה characteristic of *Niphal* and *Hiphil Infinitive*, they take its pointing; e. g. בַּשָּׁמַיִם *in the heavens*, for בְּהַשָּׁמַיִם; כַּמַּיִם, לַיְעֵלִים, בַּיְאֹר, בָּאָרֶץ, לָרָקִיעַ, בָּאֶבֶן, לַחֹשֶׁךְ, לֶחָרֵב, לֶהָרִים, לֶעָרִים, לֶחָרֵב, בֶּחָכָם, בֶּחֳדָשִׁים. *Niphal* בִּכָּשֵׁל for בְּהִכָּשֵׁל; לֵרָאוֹת for לְהֵרָאוֹת; *Hiphil* לַשְׁמִיעַ for לְהַשְׁמִיעַ, etc.; בֵּהָרֵג (Niph. for בְּהֵהָרֵג) is peculiar.

Sometimes the Article *remains;* as בְּהַשָּׁמַיִם, כְּהַיּוֹם, בְּהַדֶּרֶךְ, לְהַמִּזְבֵּחַ, כְּהֶחָכָם, etc.

(3) Before a *Composite Shevau* they take the vowel with which Shevau is compounded; as לַחֲבשׁ, (once לַאֲדֹנֵי Ps. 136. 3), בֶּאֱכֹל, לֶאֱלוֹהַּ, כַּחֳלִי, בַּחֲרִי, etc. בַּאדֹנָי, לַאדֹנָי, לַאדֹנִי, בַּאדֹנִי, etc. are for בַּאֲדֹנָי, etc. See § 62. (4) Note 2. § 63.

The following forms are *peculiar;* לֵאמֹר for לֶאֱמֹר; לֵאלֹהִים, לֵאלֹהוֹ, בֵּאלֹהִים, כֵּאלֹהִים; כַּיהוָֹה, לַיהוָֹה, בַּיהוָֹה, see § 63; once לֵיהוִֹה, pronounced לֵאלֹהִים. See § 63.

(4) Before an *accented syllable* they *commonly* take *Kaumets;* as לָמַיִם, לָרֹב, בָּאֵשׁ, לָבוֹא, כָּכֶם, כָּזֹאת, כָּזֶה, בָּזֶה, בָּאֵלֶּה, לָמוּת, לָלִין, לָלוּן, לָעַד, לָתֵת and לָתֵת. The *Const.* state *retains* the Shevau; as לְגֶשֶׁת, כְּעֶבֶד, בְּאֶרֶץ, etc.*

(5) Before יְ (יְ) they take *Kheerek;* as לִישׁוּעָה for לְיְשׁוּעָה or לְיְשׁוּעָה; בִּימֵי כִּימֵי from יוֹם; לִיסֹד, כִּיתְרוֹן for כְּיִתְרוֹן. They take *Kheerek* also, before a *simple* Shevau; as לִרְאֹת, לִמְשֹׁל, בִּהְיוֹת, כִּסְדֹם, etc. They generally take *Pattakh* however, when a *guttural* (with Shevau) follows; as לַחְטֹף, לַעְשֹׂר, etc. This is done to avoid the concurrence of two Shevaus at the *beginning* of a word.

Prefix ו.

§ 62. (1) The proper pointing of ו is *Shevau;* as וְזֹאת, וְחֹשֶׁךְ,

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* Sometimes the *Absolute* form is with Shevau; as לְעַד, לְרֹאשׁ, לְחָרֵם, etc.

וָרֵם, וָלֵךְ, וְאֵשׁ, וְסוּס, וְאִישׁ, וְרֵזֶן, וְרֵב, וְרֶכֶב, וְהָיוּ, וְיָלַד. See (3) below.

(2) *Generally* before the letters ב מ פ, and *always* before a simple Shevau, it takes *Shoorek;* as וּבֵן, וּבֵין, וּבָרוּךְ, וּפְנֵי, וּמִי, וּלְכָל, וּתְהִי, but see (3) below.

Exceptions. When י (without a vowel), הֲ or חֲ follows, it takes *Kheerek* (rarely *Segole*)*;* as וִיהוּדָה, וִהְיוּ, וִיהִי, וִחְיִיתֶם, וִיהִי, וִהְיִיתֶם, for וְחָיָה, וְיִדְעִים, וְיִלְמַד, וְיִהְיֶה, וְיִבָרֵךְ, וְיְהוּדָה.

(3) When an *accent* (generally a *disjunctive* one) follows, it often takes *Kaumets;* as וָבֹהוּ, וָפַח, וָאֵשׁ, וָעֶד (for וְעַד), וָשָׁמֶשׁ (וְשֶׁמֶשׁ), וָרַע, וָלֵךְ, וָמִי, וָהֵם, וָאִישׁ, וָבֹשֶׁת, וָמַתָּה, וָסוּס, וָדֶשֶׁן, וָשׁוֹב, וָקֹמוּ. The *construct* forms are like וָאֵשׁ, וְקָמוּ, וְאֶפֶס, וָלַיִן, וָעַד, etc. וָוֵי is the *plur. const.* of וָו *a hook.*

(4) When a *composite Shevau* follows, it takes the vowel with which Shevau is compounded; as וַחֲלִי, וֶאֱלוֹהַּ, וֶהֱיֵה, וַעֲשֵׂה, וַאֲנִי.

וַאדֹנָי, לַאדֹנָי, etc. are for וַאֲדֹנָי, לַאֲדֹנָי, etc. See § 61. (3).

Note 1. If the letter over the composite Shevau is not a *guttural,* then ו takes *Shoorek;* as וּזְהַב, וּשְׂדֵה, וּשְׁקֵה, וּשְׁמַע, וּצְלָלִי, וּתְבַקְשִׁי, etc.

Note 2. Before אֱלֹהִים and אֲדֹנָי (which lose their pointing under א,) ו takes *Tsaree* in the *former* case, and *Pattakh,* in the *latter;* as וֵאלֹהִים for וֶאֱלֹהִים; וַאדֹנָי for וַאֲדֹנָי. See § 61. (3). Forms like וַאֲדֹנֵינוּ (Ps. 135: 5), are *unusual.* See § 61. (3).

(5) For the punctuation of ו *Conversive* (of the Praeter and Future tenses) see §§ 22. 23.

Of the words יְהֹוָה *and* יֱהֹוִה.

§ 63. The word יְהֹוָה (*Jehovah*) is pronounced אֲדֹנָי (*Lord*) *Ado-nauy* by the Hebrews; but when it *precedes* the word אֲדֹנָי it is then pointed יֱהֹוִה (i. e. with the vowels of אֱלֹהִים,) and is pronounced *Elōheem.* E. g. אֲדֹנָי יֱהֹוִה *Elōheem adonauy.* (This is derived from a tradition that this name ought not to be pronounced by any one except the *High priest* (כֹּהֵן גָּדוֹל), and then only *once* a year, viz. on the day of *Atonement* (יוֹם כִּפּוּר)).

When the *Prefixes* are appended to יְהֹוָה they take the same vowel which they have before the word אֲדֹנָי, thus: וַיהֹוָה, בַּיהֹוָה, כַּיהֹוָה, לַיהֹוָה, read as if written וַאדֹנָי, בַּאדֹנָי, כַּאדֹנָי, לַאדֹנָי. See § 61. (3). The prefix מ is appended thus: מֵיְהֹוָה pronounced מֵאֲדֹנָי. See § 60. (2).

The form לַיהֹוָה (Ps. 68: 21) is pronounced לֵאלֹהִים, for לֶאֱלֹהִים. See § 61. (3). With prefix שֶׁ שֶׁיְהֹוָה, read שֶׁאֲדֹנָי.* See § 64.

Prefix שׁ.

§ 64. This is a contraction of the Relative pronoun אֲשֶׁר (see § 68); א is omitted and ר is assimilated; as שֶׁלִּשְׁלֹמֹה *which* (are) *by Solomon* instead of אֲשֶׁר לִשְׁלֹמֹה; שֶׁקִּוִּינוּ *which we waited* for; שֶׁהָאִשׁ, שַׁלָּמָה, שַׁקַּמְתִּי, (with prefix בּ) בְּשֶׁכְּבָר.

The Dagesh is sometimes omitted; as שֶׁיְהוָֹה (read שֶׁאֲדֹנָי).

Other examples (with a *guttural* following), שֶׁאֵל, שֶׁהֵם and שֶׁהֵם, שֶׁהוּא, שֶׁעַל, שֶׁאַתָּה.

NOTE. This prefix occurs *twenty-one times*, Eccles. chap. 2. beginning at verse 7.

Pattakh Furtive.

§ 65. This is a Pattakh placed under *final* ח, ע, and הּ; as רוּחַ, מִזְבֵּחַ, בַּפָּרֹחַ, גִּיחַ, דֵּעַ, שָׁמֹעַ, רָקִיעַ, נוֹעַ, אֱלוֹהַּ, מַגְבִּיהַּ, etc.; instead of רוּחַ, מִזְבֵּח, בַּפָּרֹח, גִּיח, דֵּע, שָׁמֹע, רָקִיע, נוּע, אֱלוֹהּ, מַגְבִּיהּ, syllables which cannot occur in Hebrew. See page 12. 5.

NOTE. The vowel which *precedes* ח, ע, הּ, must either be *changed* into *Pattakh*, or a Pattakh furtive *added*; as יִוָּדַע or יִוָּדֵעַ, יִשָּׁבַע or יִשָּׁבֵעַ.

Pattakh is furtive in such forms as שָׁלַחַתְּ, שָׁמַעַתְּ, for שָׁלַחְתְּ, שָׁמַעְתְּ.

VOWEL CHANGES.

§ 66. (1) The vowels are changed or dropped when the word is *increased;* as יִפְקֹד יִפְקְדוּ (see (5) below), נִמְצָא נִמְצָאִים, פָּקַד פָּקְדָה, יָרֵא יֵרָאֶה, עָמַד עָמְדוּ, שָׁאַל שָׁאֲלוּ שְׁאֶלְתֶּם, יָבֹא יְבֹאוּנִי, יָהֹם יְהֻמֵּם, יָקִים יְקִימְךָ, מֵשִׁיב מְשִׁיבַת, מֵאִיר מְאִירַת, חָזָק חֲזַקְתֶּם, דָּבָר דִּבְרֵכֶם, יִקְטֹל יִקְטָלְךָ, חֹשֶׁךְ חָשְׁכִי, חֹק חֻקִּי, כֹּל כֻּלּוֹ and כֻּלֹּה, הֶאֱזִין הַאֲזִין, וְהֶעֱמַדְתָּ וְהַעֲמַדְתָּ.

Uncommon forms. בֵּן בָּנִים, בַּיִת בָּתִּים, etc. See § 11. 5. 10.

NOTE 1. A vowel is said to be *changed*, when it takes the place of its corresponding one.

NOTE 2. A vowel is said to *fall away* or be *dropped*, when another one takes its place which does *not* correspond with it.

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* In writing, the Hebrews put יְיָ for יְהוָֹה; and with prefixes בַּיְיָ, לַיְיָ, כַּיְיָ, וַיְיָ, מֵיְיָ, שֶׁיְיָ.

N. B. Whenever a vowel is *dropped (falls away)* as in some of the foregoing examples, *Shevau* takes its place; when *two* vowels fall away *Kheerek* (*sometimes* Pattakh, *seldom* Segole) takes the place of the *first* vowel; as דָּבָר דְּבָרִים דִּבְרֵי; כָּנָף כְּנָפַיִם כַּנְפֵי; יָדַיִם יְדֵכֶם; פְּרִי פִּרְיוֹ פֶּרְיְךָ; בֵּן בִּנְךָ; יֵשׁ יֶשְׁךָ; חֹשֶׁךְ חָשְׁכֵי; קֹדֶשׁ קָדְשֵׁי; תְּלִי תֶּלְיְךָ; the occurrence of two Shevaus at the *beginning* of a word can never take place. Gutturals usually take *Composite* Shevau. See § 4.

(2) The *construct state* and *Maccaph* generally (but not always) *drop, shorten,* or *change,* one or more of the vowels; as כֹּל, בֵּן, דָּבָר, שַׁבָּת, רֹעֶה, הֹלֵם, יָד, זָקֵן, מִקְנֶה, מִקְנֶה, עֹלָה, בַּיִת, זַיִת, עָפָר, עֲגָלָה, שָׁנָה, שָׂדֶה, מַפְתֵּחַ, מִזְבֵּחַ, חָצֵר, יָרֵךְ, עָשָׁן, פָּקֹד, גָּדוֹל, חָזָק, מֶרְכָּבָה, מַמְלָכָה, אִשָּׁה, חַיִּים, בָּנִים, אָוֶן, תָּוֶךְ, מָוֶת, etc. become דְּבַר, בְּנ־, בֶּן־, כָּל־, (כֻּלּוֹ כֹּל etc.), עֲפַר, זֵית, בֵּית, עֹלַת, מִקְנֵה, מִקְנַת, יֶרֶךְ, עֲשַׁן עֶשֶׁן, פְּקֹד־ פְּקֹד, גְּדָל־ גְּדוֹל, חֲזַק, רֹעֵה, הֹלֵם־, יַד, זְקַן, תּוֹךְ, מוֹת, עֶגְלַת, שְׁנֵי (plur. const.), שְׁנַת, שְׂדֵה, מִפְתַּח, מִזְבַּח, חֲצַר, מִרְכֶּבֶת, מַמְלֶכֶת, אֵשֶׁת, (חַי חֵי) חַיֵּי, בְּנֵי, אוֹן, etc. Peculiar is קֵן, which in the construct becomes קַן־. See § 21.

Note. The *suffix* state occasions a change of vowels; as דִּבְרְכֶם, תּוֹכוֹ, מוֹתִי, בֵּיתְךָ, etc. See the above examples.

(3) Sometimes a vowel is lengthened on account of the *Article* (הַ); as עַם, הָעָם; אֶרֶץ, הָאָרֶץ; הַר, הָהָר; פַּר, הַפָּר. Sometimes both forms occur; as הַצָּר and הַצַּר.

(4) The Gutturals and ר when they exclude Dagesh, *generally* lengthen the vowel which precedes them;* as בֵּרֵךְ for בִּרֵּךְ; בָּרֵךְ for בַּרֵּךְ; יְחָלֵּק for יְחַלֵּק; הִתְבָּרֵךְ for הִתְבַּרֵּךְ; בֹּרַךְ for בֻּרַּךְ; הִתְגָּאֵל for הִתְגַּאֵל; גֹּאַל for גֻּאַּל; הִתְפָּעֵם־ for הִתְפַּעֵם־. See § 4. § 7. 1. * note.

(5) The following changes take place in the vowels on account of the *Pause* and (sometimes) *other accents;* as אָמַר, אָמָר; יָצַר, יָצָר; פָּקְדָה, פָּקָדָה; יִפְקְדוּ, יִפְקֹדוּ; יָקֻם, יָקֹם; יָקֹם, יָקֹם; יָעֵץ, יָעַץ; יִרְאָה, יִרָאֶה; תִּמְצְאוּ, תִּמְצָאוּ; יִשְׁכְּבוּ, יִשְׁכָּבוּ; פָּקְדוּ, פָּקָדוּ. The *tone-syllable* is sometimes removed on account of ן paragogic without a change of vowels; as יִפְקְדוּן, יִשְׁכְּבוּן, תִּשְׁמְעוּן. See (8) below; also § 41.

(6) *Tsaree* is sometimes changed into *Pattakh* on account of the *pause* accents; as הֵפַר for הֵפֵר; וַיֵּלַךְ for וַיֵּלֵךְ; וַיִּנָּפַשׁ for וַיִּנָּפֵשׁ; וַיִּגַּשׁ for וַיִּגֵּשׁ; אֻמְלָל for אֻמְלַל.

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* In a few cases א and ר are found with Dagesh; as בַּתַּת שָׁתֵּךְ, יוֹצִיאוּ, etc. See § 7. 1. * note. The dot found in ה final is always *Mappik;* see § 1.

(7) Sometimes the *tone-syllable* is removed on account of *monosyllables, the particle* אַל, and ו *conversive ;* and *these* commonly change the vowels ; as הִפָּ֫רֶד־נָא for הִפָּרֵד ; הִתְאַנֶּף־בִּי for הִתְאַנֵּף ; דַּ֫בֶּר־נָא for דַּבֵּר ; יִכָּ֫שֶׁל־בָּם for יִכָּשֵׁל ; וַיִּ֫כְתָּב־שָׁם for וַיִּכְתֹּב ; אַל־תֹּ֫סֶף , וַתֹּ֫סֶף (אַל־תּוֹסֵף) for תֹּסֵף ; דִּבַּ֫רְתִּי וְדִבַּרְתִּי ; אָסַ֫פְתָּ , וְאָסַפְתָּ֫ , (in *pause,* אָסָ֫פְתָּ וְאָסַפְתָּ׃) ; וַיָּ֫קָם , וַיֹּ֫אמֶר , for וַיָּקֹם , וַיֹּאמַר . See § 22. † note. § 23. Note 3.

(8) In Nouns, Pronouns, etc., short vowels are commonly *lengthened* or *changed,* when *pause* and (sometimes) *other* accents fall upon them ; as מַיִם מָ֫יִם , זֶרַע זָ֫רַע , לְחִי לֶ֫חִי , פְּרִי פֶּ֫רִי , חֳלִי חֹ֫לִי , אַ֫רְצָה אָ֫רְצָה , אֲנִי אָ֫נִי (אָנִי) , קֶבֶר קָ֫בֶר , וַיָּמֹת וַיָּ֫מֹת , וַיַּעַשׂ וַיַּ֫עַשׂ׃ , עִמָּדִי עִמָּ֫דִי , הַגְּנִי הַגָּ֫נִי , עֲדִי עֶ֫דִי , חֲצִי חֵ֫צִי , אֱלֹהַי אֱלֹהָ֫י , אֹיְבַי אֹיְבָ֫י , עֶבֶד עָ֫בֶד , כַּלְּךָ כֻּלָּ֫ךְ , בְּךָ בָּ֫ךְ , לְךָ לָ֫ךְ , אִתְּךָ אִתָּ֫ךְ . See (5) above.

(9) Verbs ל guttural, and ל״ר , in many cases end in Pattakh ; as וַיֹּאמַר וַיֹּ֫אמֶר , יֹאמַר (יֹאמֵר) , יוֹדַע (יוֹדֵעַ) , יִפְרַח (in pause יִפְרָח) , הִצְלַח (הִצְלִיחַ) , יִגְרַע (יִגְרָע) , מְשַׁלַּח (מְשַׁלֵּחַ) . See § 65.

PRIMITIVE PRONOUNS.

§ 67. Separable Personal Pronouns.

rarely.				In pause.
	אָנֹכִי or	אֲנִי	*I.**	אָ֫נִי .
אַתְּ		אַתָּה	*Thou,* masc.	אָ֫תָּה & אַתָּ֫ה .
	אַתִּי	אַתְּ	*Thou,* fem.	אָ֫תְּ אָ֫תִּי .
		הוּא	*He,* (it).	
	הִוא	הִיא	*She,* (it).	

Plural.

		אֲנַ֫חְנוּ †	*We.*	אֲנָ֫חְנוּ .
		אַתֶּם	*Ye,* masc.	
אַתֵּן	אַתֵּ֫נָה	אַתֶּן	*Ye,* fem.	
	הֵ֫מָּה	הֵם	*They,* masc.	
	הֵ֫נָּה	הֵן	*They,* fem.	

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* In a few cases, it becomes necessary to render this pronoun *me ;* as בָּרְכֵנִי אָבִי גַּם אָנִי bless me my father, even *me.*

† נַ֫חְנוּ is used *six* times, and אֲנוּ (אֲנוּ) *once* (Jer. 42: 6), instead of אֲנַ֫חְנוּ .

NOTE 1. The pronouns of the 3d person are often used as *demonstratives ;* הָאָרֶץ הַהִוא *that land,* בַּיּוֹם הַהוּא *on that day,* בַּיָּמִים הָהֵם *in those days,* etc. The Article is *usually* attached to them.

NOTE 2. The forms מֵהֵנָּה מֵהֵמָּה, בָּהֵנָּה בָּהֵמָּה, לָהֵנָּה לָהֵמָּה, כָּהֵנָּה כָּהֵמָּה, occur without any additional signification.

§ 68. RELATIVE PRONOUN.

אֲשֶׁר *who, (he who), which, that, what, whose, whom,* sing. and plural.

§ 69. DEMONSTRATIVE PRONOUNS.

זֶה, זאת *this, that.** With the *Article,* הַזֶּה and הַזּאת the same.

Uncommon forms. זֹה, זוּ, זוֹ, הַלָּז, הַלָּזוּ, הַלָּזֶה.

זֶה and זוּ are sometimes *relative.*

אֵלֶּה, אֵל *these, those.** With the *Article,* הָאֵלֶּה, and הָאֵל the same.

§ 70. INTERROGATIVE PRONOUNS.

מִי *Who, what person, whom, whose ;* once *what.*

מָה, מַה, מֶה *What, what thing, why ;* as an adverb *how.*

§ 71. SUFFIXES UNITED TO PREFIXES AND PARTICLES.

(בְּמוֹ) בּ	*in,*	*with,*	*by,* etc.	See § 9. Note.
בִּי	"	"		*me, myself.*
(בְּכָה) בָּךְ בְּךָ	"	"		*thee.*
בּוֹ	"	"		*itself, him.*
בָּנוּ	"	"		*us.*
בָּם בָּהֶם	"	"		*them.*
etc.				

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* זֶה is sometimes construed as a *plural,* and אֵלֶּה is found as a *singular ;* see Gen. 27: 36. 1 Sam. 29: 3. Job 19: 19. 1 Chron. 11: 11. 2 Chron. 3: 3.

(כְּמוֹ) כּ	*as, like*, etc.		See § 9. Note.
כָּמֹנִי	"	"	*me.*
כָּמֹכָה כָּמוֹךָ	"	"	*thee.*
כְּמוֹכֶם כָּכֶם	"	"	*you.*
כְּמוֹהֶם כָּהֵם כָּהֶם	"	"	*them.*
etc.			

(לְמוֹ) ל	*to, as to*, etc.		See § 9. Note.
(לָמוֹ doubtful) לוֹ	"	"	*him, himself, it.*
לְךָ לְכָה לָךְ	"	"	*thee, thyself.*
לָכֶם לָכֶנָה	"	"	*you.*
לָהֶם לָמוֹ	"	"	*them.*
לָהֵן לָהֶן	"	"	*them* fem.
etc.			

(מִנִּי מִנֵּי) מִן מ	*from, on account of*, etc.*			See § 9. Note.
מִמֶּנִּי מֶנִּי מִנִּי †	"	"	"	*me.*
מִמְּךָ מִמֶּךָּ (מִמֵּךְ)	"	"	"	*thee.*
מִמֶּנּוּ מֶנְהוּ מִנֵּהוּ	"	"	"	*him, it.*
מִמֶּנָּה	"	"	"	*her, it.*
מִמֶּנּוּ	"	"	"	*us.*
מִכֶּם	"	"	"	*you.*
מֵהֶם מִנְהֶם	"	"	"	*them.*
etc.				

אֵת or אֶת־ *accusative.*

אֹתִי *me*, אוֹתְךָ (אֹתָכָה אֹתְכָה) אֹתָךְ *thee*, אֹתוֹ *him, it*, אוֹתָהּ *her, it*, אֹתָנוּ *us*, אֶתְכֶם (אוֹתְכֶם) *you*, אֹתָם (אוֹתְהֶם אֶתְהֶם) *them* masc., אֶתְהֶן (אֹתָנָה אוֹתָן אוֹתְהֶן) *them* fem.

אֵת or אֶת־ *with.*

אִתִּי *with me*, אִתְּךָ אִתֵּךְ אִתָּךְ *with thee*, אִתּוֹ *with him, it*, אִתָּהּ *with her, it*, אִתָּנוּ *with us*, אִתְּכֶם *with you*, אִתָּם (אִתְּהֶם) *with them.*‡

אֶל (אֱלֵי) *unto, to, against, in, into*, etc. (אַל *not*, אֵל *God*).

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* מִן is generally *doubled*, and is expressed by Dagesh *forte;* as מִמֶּנּוּ (=מִנְמִנְהוּ) *from him;* מִמֶּנּוּ (=מִנְמִנְנוּ) *from us*, etc.

† נִי (נִּי) at the end of verbs signifies *me;* as פְּקָדַנִי *he visited me*, etc. See § 97.

‡ This preposition (when added to *suffixes*), is seldom found with the pointing of the *Accusative;* as אֹתָהּ (for אִתָּהּ) *with her*, אֹתוֹ (for אִתּוֹ) *with him*, etc.

אֱלֵי (אֱלֵי) אֶל unto me, אֵלֶיךָ, אֵלָיו, אֵלֶיהָ, אֵלֵינוּ, אֲלֵיכֶם, אֲלֵיהֶם.
(אֵלִי) אֱלֹהֵי אֱלֹהַי my God, אֱלֹהֶיךָ, אֱלֹהָיו (once with prefix,
לֵאלֹהוֹ), אֱלֹהֶיהָ, אֱלֹהֵינוּ, אֱלֹהֵיכֶם, etc.).

עַל אוֹדוֹת on account of. עַל אוֹדֹתַי, עַל אוֹדֹתֶיךָ.

אַחַר, אַחֲרֵי, אַחַר, אָחוֹר after, behind, other, another way, backwards.
אַחֲרֵי־כֵן afterwards, אַחֲרַי, אַחֲרֶיךָ, אַחֲרֵיכֶם, etc.

אֵי, אֵי, אַיֵּה where. אַיֶּכָּה where (art) thou, אַיּוֹ, אַיָּם, etc.

אַיִן, אֵין not, no, nothing, without. אֵינֶנִּי not I, me, אֵינְךָ אֵינֶךָּ thou
art not, אֵינֶנּוּ he is not, we are not, אֵינֶנָּה not she, she is not,
אֵינָם אֵינֵימוֹ אֵינָמוֹ they are not.

אַשְׁרֵי; אַשְׁרֶיךָ happy art thou, אַשְׁרֵיךְ, אַשְׁרָיו, אַשְׁרֵיכֶם, etc. See §
72. Note 2.

בֵּין, בֵּין, בֵּינוֹת between, among. בֵּינִי, בֵּינְךָ בֵּינֶךָ, בֵּינֵינוּ בֵּינוֹתֵינוּ
between us, בֵּינַיִם between two, בֵּינוֹתָם between them, etc.

בַּד, בָּדָד, לְבַד, מִלְּבַד, לְבָדָד alone, besides, except. לְבַדִּי by myself,
i. e. alone, לְבַדּוֹ to himself, i. e. alone, לְבַדְּךָ to thyself, i. e. alone,
לְבַדָּנָה לְבַדְּהֶן by themselves. (בַּד בְּבַד in equal portions).

בִּלְתִּי, לְבִלְתִּי not, besides, except. בִּלְתֶּךָ בִּלְתְּךָ not, besides thee.

בְּעַד for, through, around about. בַּעֲדִי for me, around about me, בַּעֲדוֹ,
בַּעֲדֵינוּ, etc.

בִּלְעֲדֵי, בִּלְעָדַי, בִּלְעָדֵי, בִּלְעָדֵי except, only. מִבַּלְעָדֵי besides, בִּלְעָדֶיךָ besides
thee, etc.

בִּגְלַל, בַּעֲבוּר that, on account of. בִּגְלָלְךָ, בַּעֲבוּרֶךָ (־רְךָ) for thy
sake, בַּעֲבוּרָם, etc.

הֲלֹא behold. See § 36.

הֵן, הִנֵּה, הִנֶּה behold. הִנְנִי הִנֵּנִי הִנְנִי behold me, I, הִנְּךָ (הִנָּךְ
הִנֵּךְ הִנְּכָה) behold thee, thou, הִנּוֹ, הִנֵּנוּ, etc.

זוּלַת, זוּלָתִי except, without. זוּלָתְךָ זוּלָתֶךָ, etc.

יַחַד together, at the same time or place, entirely. יַחְדָּו יַחְדָּיו the same.

יֵשׁ, יֶשׁ־ there is, are, was, were. יֶשְׁךָ thou art, wilt, יֶשְׁנוֹ he is, יֶשְׁכֶם
you are, will, יֶשׁ לִי there is to me, i. e. I have.

כֹּל (כּוֹל), כָּל־ all. כֻּלְּךָ (כֻּלָּךְ), כֻּלּוֹ, כֻּלֹּה, כֻּלָּהּ (once כֻּלָּא), כֻּלָּנוּ,
כֻּלְּכֶם, כֻּלָּם and כֻּלְּהֶם, כֻּלְּהֶנָה and כֻּלָּנָה.

לְמַעַן (לְמַעַן) that, so that, on account of, according to, in order that.
לְמַעֲנִי, לְמַעַנְךָ, לְמַעֲנֵהוּ, לְמַעַנְכֶם.

לִפְנֵי before, in the presence of. עַל־פְּנֵי before, לִפְנֵי, לְפָנַי before me, לְפָנֶיךָ, אֶת פָּנֶיךָ before thee, לְפָנָיו, עַל פָּנָיו before him, לִפְנֵיהֶם, etc.

מִפְּנֵי on account of, because of. מִפְּנֵיהֶם, etc.

נֶגֶד, נֶגְדָּה before, over against, against. לְנֶגֶד מִנֶּגֶד the same, (see § 72. Note 1.); כְּנֶגְדּוֹ; נֶגְדּוֹ, נֶגְדְּךָ, נֶגְדִּי as over against him i. e. suited to him.

עוֹד, בְּעוֹד, עֹד yet, while, again. מֵעוֹד since. בְּעוֹדִי, עוֹדֶנִּי while I am, עוֹדְךָ while thou art, עוֹדֶנָּה, עוֹדֶנּוּ עוֹדֵינוּ עוֹדֶיךָה while he, we, עוֹדָם they (are) yet (alive).*

עַד (עֲדֵי) to, even to, even, until, unto, so that, provided that, forever. עָדֶיךָ unto thee, עָדַי, עָדָיו, עֲדֵיכֶם.

עִמָּדִי with, for or to me.

עַל, עֲלֵי upon, with, by, against, without, concerning. עָלַי עָלֶיךָ, עָלָיו, עָלֵינוּ, עֲלֵיכֶם, עֲלֵיהֶם.

עִם with, in, within. עִמִּי, עִמְּךָ עִמָּךְ, עִמּוֹ, עִמָּהּ, עִמָּנוּ, עִמָּכֶם, עִמָּם, עִמָּהֶם.

עַתָּה (עַתָּה) now. (כַּיּוֹם, בַּיּוֹם now, this day).

תַּחַת under, instead of, beneath, for. תַּחְתַּי תַּחְתֵּנִי, תַּחְתָּיו; תַּחְתֶּנָּה about it, etc.

§ 72. Particles (Separate and Combined).

לֹא (לוֹא) אַיִן (אֵין) not, there is not, none, אִם if, not, whether, אָז then, שָׁם (שָׁמָּה) there, זֶה זֹאת this, that, here, מָה how, עַל־כֵּן therefore, wherefore, עַד־אָן, עַד־אָנָה how long, כִּי־אִם but, עַד־אִם until, אֲבָל but, as for, כִּי לְמַעַן־אֲשֶׁר because, עַד־אֲשֶׁר until, גַּם כִּי although, אוֹ or, אַךְ only, but, אַף also, yea, לוּ, לוּא O that! if, פֶּן not, lest, אֶל תַּחַת under, אָמְנָם, אֻמְנָם surely, truly, indeed, לְמַעְלָה, מִלְמַעְלָה above, etc. לְמַטָּה, מִלְמַטָּה below, beneath, under, לְעֻמַּת, עֻמַּת, עֻמּוֹת (from עָמַד) near, by, against, as, like as, לְעֻמָּתִי; אָנָּא, אָנָּה, נָא now, O that! I beseech, ah I pray you, אַל, בַּל not, do not, בִּי I pray you, עַל־דְּבַר on account of, לְמַעַן־אֲשֶׁר that, in order that, etc., עוֹלָם (לְעוֹלָם), עַד (עֲדֵי) עַד, עֲדֵי עַד, לְעוֹלָם וָעֶד eternally,

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* עֲדֶן and עֲדֶנָּה are for עַד־הֵנָּה, till now, hitherto, yet.

forever, a long time, לָמָּה, לָמָה *why, wherefore,* עַל־אוֹדוֹת *because of, on account of,* אָן *where? when? whither?* אָנָה, הֵנָּה *here, where, thither, whither.*

מוֹ is frequently *paragogic;* as בְּמוֹ־אֹפֶל (for בְּאֹפֶל) *in the dark;* see § 9. Note.

Note 1. Many of the foregoing particles take the Prefixes ב כ ל מ without any additional signification; as תַּחַת and מִתַּחַת *beneath,* טֶרֶם and בְּטֶרֶם *before,* מֵעַל *above,* מֵאָחוֹר *backwards.**

Note 2. Nouns and Verbs are sometimes used as particles; as אֶמֶת *safely, securely,* מֵישָׁרִים *uprightly,* לְפָנִים *before,* מִפָּנִים *before, forwards, in ancient times,* נוֹרָאוֹת *fearfully,* טוֹב, הֵיטֵב *well, skilfully,* מְהֵרָה *speedily,* הַרְבֵּה *much, enough,* הַשְׁכֵּם *early,* אַשְׁרֵי *happy.*

§ 73. PECULIAR FORMS OF SUFFIXES TO NOUNS.

אָ for ־הָ; as כֻּלָּא *all of it,* for כֻּלָּה, Ezek. 36: 5.

־כָה for ־ךָ (ה parag.) *thy* fem.; ־יִךְ for ־יִךְ *thy,* plur. noun.

וֹהִי (Chald. form) *his;* ־הוּ (*his*) is suffixed only to nouns ending in ־ה.

־יְהָא for ־יהָ *her,* plur. noun; ־הָ occurs only in nouns ending in ־ה.†

כֶנָה for כֶן *your* fem.; ־יכֶנָה *your,* plur. noun.

־הֵם for ־הֶם *their* (*them*) masc.; ־יהֶמָה for ־יהֶם (ה parag.) *their,* plur. noun.

נָה for ־ן or ־ן, ־הֶנָה for ־הֶן *their* fem. (ה parag.); plur. ־יהֶנָה for ־יהֶן.‡

Note 1. The plural י is sometimes *omitted* before the suffix; as דְּרָכֶךָ *thy ways,* for דְּרָכֶיךָ; בָּנָו *his sons,* for בָּנָיו. See § 14. Note 1. Sometimes a plur. noun takes a sing. suffix; as עֵדוֹתִי for עֵדוֹתַי. In a few cases a sing. noun has a plur. suffix; as תְּהִלָּתֶיךָ *thy praise,* for תְּהִלָּתְךָ.

Note 2. When a noun ends in י, the suffix י *sometimes* coalesces with it; as גּוֹיִ *my nation,* for גּוֹיִי from גּוֹי. See § 14. * note.

Note 3. The י which is commonly placed after וֹת in the *fem. plur.* before suffixes (§ 14. Note 3.) is sometimes omitted; as מַכּוֹתְךָ for מַכּוֹתֶיךָ.

§ 74. Kal Participles. (*Participial nouns*).

עוֹבֵד עֹבֵד *he is serving, he who serves, a server.* יוֹשֵׁב, שֹׁמֵעַ שׁוֹמֵעַ, (סוֹבֵב, יוֹשְׁבֵי, תּוֹמִיךְ; see § 18. small print).

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* The particles frequently have both Prefixes and Suffixes united to them; as מֵאִתְּךָ (מֵאֵת־ךָ) *from with thee* i.e. from thee, מֵעִמְּךָ *from with thee,* מֵעָלֶיךָ *from upon, by thee,* מֵעָלַי *from me,* etc.

† Ezek. 36: 5 אָ (*her*) stands for ־הָ.

‡ ־הֶן occurs for ־הֶן (פָּתְהֵן) Isai. 3: 17.

שֹׁפֵט שׁוֹפֵט, פּוֹקֵד, אֹיֵב אוֹיֵב, לֹטֵשׁ, יוֹצֵא, יוֹנֵק, שֹׁלֵם; חוֹרֵשׁ, צוֹרֵר, שֹׁרֵר, etc.

פֹּקֶדֶת *she is visiting, a visiter,* שֹׁמַעַת *hearing,* עֹמֶדֶת *standing,* (once מוּעֶדֶת for מוֹעֶדֶת *tottering),* בֹּרַחַת *fleeing*; with parag. י, יוֹשַׁבְתִּי, שֹׁכַנְתִּי. *

פֹּקְדִים *they are visiting,* צֹעֲקִים *crying,* יוֹצְאִים *going out;* construct פֹּקְדֵי, צֹעֲקֵי, יֹצְאֵי.

פֹּקְדוֹת *they are visiting* fem., הוֹלְכוֹת, שֹׁאֲבוֹת, עֹמְדוֹת, יֹצְאוֹת, etc.

§ 75. PARTICIPLES OF VERBS (ROOTS) ENDING IN *Tsaree* and *Kholem*.†

יָרֵא *he is fearing, a fearer,* construct יְרֵא *a fearer of,* חָפֵץ, צָמֵא, שָׂמֵחַ, יָשֵׁן, רָעֵב, etc.

יְרֵאָה יְרֵאת *she is fearing,* חֲפֵצָה, צְמֵאָה, יְשֵׁנָה יְשֵׁנֶת, etc.

יְרֵאִים *they are fearing, those who fear,* const. יִרְאֵי *the fearers of.*

יְרֵאוֹת *they are fearing, those who fear* fem., יְשֵׁנוֹת, etc.

יָכֹל *he is able, prevailing.*	יָגֹר (יָגוֹר) *he is fearing.*
יְכֹלָה *she is able, prevailing.*	יְגֹרָה feminine.
יְכֹלִים *they are able, prevailing.*	יְגֹרִים masc. plur.; const. יְגֹרֵי;
יְכֹלוֹת *they are able, prevailing.*	fem. plur. יְגֹרוֹת.

NOTE. Some of the above forms are given in the Lexicon as *Adjectives.*

VERBS ע״וּ ע״י and ע״ע.

§ 76. ע״וּ.

בָּא *he is going, coming,* שָׂם *placing,* רָם, מֵת, (שָׂאם from שׁוּם), קָם *rising up* i. e. an enemy.

בָּאָה *she is coming, going,* רָמָה, קָמָה, זָבָה זָבַת, מֵתָה, etc.

בָּאִים *those coming, going,* רָמִים, רָצִים (chald. form רָצִין), קָמִים, שָׁאטִים, לֵנִים, (once each, קוֹמִים and בּוֹסִים).

בָּאוֹת *those coming, going* fem., קָמוֹת, רָמוֹת (רָאמוֹת), שָׁאטוֹת, עָלוֹת, etc.

אוֹר *shining* (Prov. 4: 18), בּוֹשׁ plur. בּוֹשִׁים *being ashamed,* עֵר (וְעוֹנֶה) *watching (and answering)* i. e. every living being, מֵת *dying,* לֵץ *a mocker, scorner.*

* *Other examples,* יֹצֵאת, זֹעֶקֶת זֹעֶקָה, יֹלֶדֶת יוֹלַדְתִּי and יֹלַדְתְּ, יֹצֵא for יוֹצְאָה, יוֹצֵת for יוֹצֵאת.

† These have the same form in the 3d pers. sing. masc: praet. Kal. See § 15. Note.

§ 77. ע״י.

אוֹיֵב *an enemy*, plur. אוֹיְבִים, const. אוֹיְבֵי *enemies of—*. גּוֹרֵחַ with suff. גֹּחִי *breaking me ;* בָּנִים plur. of בִּין.

§ 78. ע״ע.

סוֹבֵב (סוֹבֵיב) *surrounding, encompassing ;* שֹׁאָס (Jer. 30: 16) for שֹׁסָס, root שָׁסַס.

§ 79. VERBS ל״ה and ל״א.

גּוֹלֶה, fem. גּוֹלָה and גּוֹלִיָּה, plur. masc. גּוֹלִים, plur. fem. גּוֹלוֹת and גּוֹלִיּוֹת; אוֹתִיּוֹת from אָתָה; פּוֹרִיָּה from פָּרָה.

רֹעֶה, const. רֹעֵה, fem. רֹעָה, plur. masc. רֹעִים, plur. fem. רֹעוֹת. הֹוֶה, fem. הֹוָה and הֹוִיָּה. Masc. plur. חוֹסִים, const. חוֹסֵי.

מֹצֵא (מֹצָא), fem. מֹצֵאת (מוֹצֵאת); יוֹצֵא, fem. יֹצֵא (*once* for יֹצְאָה) יֹצֵאת and יוֹצֵת.

בֹּרָאם for בֹּרְאָם from בָּרָא; חֹטְאִים for חֹטְאִים.

Note. The Participles in *all* the Conjugations receive the same endings as Nouns; as אוֹיְבִי *my enemy*, אוֹיְבַי אֹיְבַי *my enemies*, אוֹיְבֶיךָ, etc. קָמַי קָמַי *those rising up against me* i. e. my enemies; קָמֶיךָ, etc.; אוֹרְרֶיךָ *those cursing thee.*

§ 80. PASSIVE PARTICIPLES (KAL).

פָּקוּד פָּקוּד (פָּקֻד פָּקֻד) *he is visited, a visited person.* (שָׁמוּעַ, עָרוּךְ, שְׁמוּעַ, בָּטֻחַ, כָּלֻא, וִידוּעַ).

פְּקוּדָה, פְּקוּדַת *she is visited, a visited person.* פְּקֻדָה, פְּקֻדַת, חֲגֻרַת, גְּנֻבְתִי (with י paragogic).

פְּקוּדִים, פְּקֻדִים *they are visited, those visited;* const. פְּקוּדֵי, גְּאוּלֵי, לְחֻמֵי.

פְּקוּדוֹת *they are visited, visited ones* fem., שְׂרֻפוֹת *they are burnt.*

גָּלוּי, גָּלוּי *revealed*, fem. גְּלוּיָה, plur. masc. גְּלוּיִים, plur. fem. גְּלוּיוֹת, root גָּלָה; נְטוּיָה from נָטָה. See Note 1.

נָשׂוּי, נְשׂוּי (נְשֻׂי) *forgiven*, from נָשָׂא; כָּסוּי כְּסוּי *covered*, from כָּסָה. יְצוּת from יָצַת.

קוּם (קָם) from קוּם; מֻל from מוּל; masc. plur. חֲשִׁים from חוּשׁ; שִׂים (rarely), from שׂוּם or שִׂים.

Note 1. The י is sometimes dropped; as צְפֻנוֹ for צְפוּנַי; עָשׂוּ for עָשׂוּי.

Note 2. This participle is occasionally *active*; as זָכוּר *he remembers*, etc.

Note 3. Some of the above forms are given in the Lexicons as *Adjectives*.

§ 81. PARTICIPLES WITH THE ARTICLE (ה).

הַדֹּבֵר *who is speaking, who spoke*, הַיֹּרֵד, הַיּוֹרְדִים, הַיֹּצֵאת, הַדּוֹבְרוֹת, הַהֹלֵךְ; הַשָּׁפוּךְ *which is poured out*, הַיְּעוּצָה *which is purposed*, הָאֲחֻזוֹת, הַנְּטוּיָה, etc.

הָאֹמֵר, הָאוֹמְרִים, הָעוֹמְדִים *that stand, who are abiding*, etc. *Kal.*

הַנֶּחְמָד *he who is desired, the lovely one* or *thing*, הַנֶּחֱמָדִים *which are desirable*, הַנִּמְצָאִים (הַנִּמְצָאִים), הַנִּמְצָאוֹת *who were found*, הַנִּשְׁאָרִים *those that were left*, *Niphal.* הַמְדַבֵּר, הַמְדַבֶּרֶת, הַמְדַבְּרִים, הַמְדַבְּרוֹת, הַמְהַלָּלָה, *Piel.* הַמְבֹרָךְ הַמְבֹרָכִים, *Pual.* הַמּוֹצִיא, הַמַּחֲזִיקִים, הַמֵּבִין, (with י parag.) הַמַּשְׁפִּילִי, הַמַּגְבִּיהִי, *Hiphil.* הַמִּתְהַפֶּכֶת *which is turning itself, brandishing, Hithpael.*

Note. The Article is occasionally prefixed to the *Praeter*; as הַבָּא *who came*, בַּהֵכִין (for בְּהַהֵכִין) *in which he placed*, הַחַי *that, who, lives*, הָהָלְכוּא (א parag. for הָהָלְכוּ) *who (they) went*. See § 15. with the † note.

§ 82. PARTICIPLES WITH SUFFIXES.

אוֹיְבִי *my enemy*, אֹיְבַי אוֹיְבַי *my enemies*, אֹיְבֶיהָ, אֹיְבָיו, אוֹיְבֶךָ, אוֹיְבֵינוּ, אֹיְבֵיכֶם, אוֹיְבֵיהֶם, from אֹיֵב.

גֹּחִי from גִּיחַ; גּוֹזִי from גָּזָה; רֹאִי from רָאָה; רֹעִי *my feeder, shepherd*, רֹעַי *my feeders* (const. רֹעֵי), רֹעֶיךָ, etc., from רָעָה; יְרֵאָיו *his fearers*, יְרֵאַי (יְרֵאַי) *those who fear me*, יְרֵאֶיךָ *those who fear thee*, from יָרֵא; with plural suffix עוֹשָׂיִךְ *thy Maker*, בּוֹרְאֶיךָ *thy Creator*, from עָשָׂה and בָּרָא. These are *Kal* participles.

The Participles in *other* conjugations are also found with Suffixes; as מְבָרְכֶיךָ *those blessing thee*, מְקַלֶּלְךָ, *Piel.* מַשְׂכִּילְךָ *Hiphil*, etc.

IMPERATIVES AND INFINITIVES OF DEFECTIVE VERBS.

Imperatives. (*Kal*).

§ 83. VERBS פ״י.

Parag. ה	
לְכָה	לֵךְ־ לֶךְ־ לָךְ (לֵךְ) *go thou* masc. (לֶךְ־לְךָ *go for thyself* i. e. get thee out),
	לְכִי , לֵכִי *go thou* fem.
	לְכוּ , לֵכוּ *go ye* masc.
	לֵכְןָ , לֵכְנָה *go ye* fem.
דְּעָה	דַּע *know thou*, דְּעִי , דְּעוּ , etc.; with affix דָּעֵהוּ *confess him*.
שְׁבָה	שֵׁב , שֶׁב־ *sit, dwell thou.*
הָבָה	הַב *come on, give*, הָבוּ (perhaps הֵבוּ Hos. 4: 18 for יְהָבוּ) *give ye.*
	צַק and יְצֹק *pour thou.*
יְרָשָׁה	רֵשׁ , רֵשׁ (רָשׁ), יְרַשׁ *possess thou*, רְשׁוּ , etc.
רְדָה / הֵדָה	רֵד , יְרַד *descend thou*, etc.
צְאָה / צֵאָה	צֵא *go thou*, צְאוּ צְאוּ, צֶאֱינָה from יָצָא.
	יִרְאוּ *fear ye.*

§ 84. VERBS פ״נ.

גְּשָׁה	גַּשׁ גֶּשׁ־ *approach, remove thou*, once גֹּשִׁי , twice גֹּשׁוּ , for גְּשִׁי and גְּשׁוּ .
	שָׂא , נְשָׂא (Ps. 4: 7 נְסָה with א and שׂ changed into their cognates,) *take, lift up, pardon*; with affix שָׂאוּנִי *take ye me*; שְׂאִי fem., שְׂאוּ , etc.
	שַׁל *take off, put off.*
שְׁקָה	שַׁק *kiss thou.*
תְּנָה	תֵּן , תֶּן־ *give, make, place thou*, with נ epenthetic תְּנֶנָּה *give it* (*her*).
קְחָה	קַח (לְקַח) *take, bring thou*; fem. קְחִי and לִקְחִי , masc. plur. קְחוּ and קָחוּ ; with נ epenthetic קָחֶנּוּ *take it* masc., קָחֶנָּה *take it* fem., from לָקַח (not נָקַח).

§ 85. VERBS ע״ו.

קוּמָה	קוּם , קֻם *arise thou*, קוּמִי , קֻמְנָה , קוּמוּ . Is. 60: 1 אוֹרִי (קוּמִי *arise*,) *shine thou.* עוּרִי and עוּרִי *awake thou.*
בֹּאָה	בֹּא , בּוֹא *come, go thou*, בֹּאוּ , בֹּאִי (בוֹאִי *Infin.*), etc., מֹל for מוּל .
שׁוּבָה / שׁוּבָה / שׁוּבָה	שׁוּב , שֻׁב *return thou*, fem. שׁוּבִי and שׁוּבִי .
	גֹּחִי *break thou*, דּוּשִׁי , etc.

§ 86. VERBS ע״י.

גִּיל *rejoice, tremble*, גִּילוּ *rejoice, tremble ye.*

Parag.
ה
בִּינָה בִּין *consider thou,* בִּינוּ, etc.
לִין *tarry, lodge thou,* לִינִי, etc.

§ 87. VERBS ע doubled.

סֹב *turn, surround thou,* סֹבִּי, סֹבּוּ, סֻבֶּינָה.
דֹּם, דּוֹם *be silent, still, patient,* דֹּמִּי, דֹּמּוּ.
רָנִּי (for רֹנִּי) *sing thou* fem., רָנּוּ (for רֹנּוּ) *sing ye* masc.; סַלְסְלֶהָ *elevate it.*
חָנֵּנִי *pity me,* חָנֻּנִי (for חוֹנוּנִי) *pity ye me.*

אָרָה אוֹרוּ *curse ye,* Judg. 5: 23.
גֹּל, גּוֹל *commit, devolve, commend thou;* גֹּל (Ps. 22: 9) stands for יָגֹל גֹּל, see § 94.
גַּל *remove, open thou.*
עֹרָה (ה parag.) *make bare.*
כֹּן with ה parag. כַּנָּה (Ps. 80: 16) *protect thou.*
עוּזָּה (ה parag.) *be mighty.*
קָבְנוֹ (with נ epenthetic) *curse thou him,* קָבָה (with ה paragogic).

§ 88. VERBS לה.

גְּלֵה *reveal, remove thou,* fem. גְּלִי, plur. גְּלוּ, fem. גְּלֶינָה.
עֲלֵה *ascend thou,* עֲלִי, עֲלוּ, etc.
עֲשֵׂה *do, make thou,* עֲשִׂי, עֲשׂוּ, etc.
עֲנֵה *answer,* etc. עֲנֵנִי *answer me,* עֱנוּ *sing ye, testify ye.*
הֱיֵה הֱוֵה (הֱוֵא) *be thou,* fem. הֱיִי הֱוִי (הֱוִי), plur. הֱיוּ etc., with prefix וֶהְיֵה וִהְיוּ; וִהְיוּ וֶהְיֵה.
אֱלִי *lament thou.*
בְּעָיוּ *inquire ye,* and אֵתָיוּ *come ye,* Is. 21: 12. אֱתוּ is for אֱתוּ.
רְפָה (for רְפָא) *heal thou,* נְסָה is for נְשָׂא. See § 84.

§ 89. VERBS לא.

קְרָא *call, proclaim thou,* plur. קִרְאוּ and קְרָאוּ, (קְרָאֻהוּ *call ye* (upon) *him*), fem. קְרֶאן and קְרֶאןָ, with נ epenthetic קְרָאֶנָּה *read it.*
יְראוּ (for יִרְאוּ) *fear ye.*
צְאֶינָה *go ye* (for צֶאנָה) from יָצָא.
נְשָׂא (once נְסָה) *lift up.*
רְפָא (רְפָה) *heal thou.*

INFINITIVES. (*Kal.*)

§ 90. VERBS פי.*

שֶׁבֶת (once שׁוֹב, with prefix לָשֶׁבֶת and לְשֶׁבֶת) *to sit, dwell,* with suffix שִׁבְתִּי (rarely like שַׁבְתִּי)

* These (with a very few exceptions), have *two* forms; as יָשׁוֹב (absolute) and שֶׁבֶת (construct) *to dwell;* יָדֹעַ and דַּעַת *to know,* etc.; so with verbs פנ, as נְגוֹשׁ absolute, גֶּשֶׁת construct; נְפוֹל absolute, נְפֹל construct; and so with *other* species of verbs. The *construct* form is generally given here.

Parag.
ה.

to dwell me, i. e. *my dwelling,* (וְשַׁבְתִּי *that I may dwell*).

לֶכֶת *to go,* לֶכְתִּי, לֶכְתְּךָ *my going, thy going,* etc.

לֵדָה לֶדֶת (לֶלֶת) לָלֶדֶת *to produce,* etc., with suffix, and ה paragogic לְדְתָּנָה *their bringing forth.* See § 73.

דֵּעָה דַּעַת, דֵּעַ *to know.*

צֵאת (for צְאֵת) *to go,* צֵאתוֹ, צֵאתִי, etc.

רְדָה רֶדֶת *to descend,* with prefix מ מֵרְדָה *from going down* (See § 24); once מֵרְדְתִּי for מֵיְרֵדִי.

לְרֹא (for לִירֹא) *to fear.*

רֶשֶׁת *to possess, inherit,* רִשְׁתָּהּ *to possess it.*

יְבוֹשׁ and יְבֹשֶׁת *to dry up.*

כֹּל (for יְכֹל), יְכֹלֶת *to be able, prevail.*

§ 91. VERBS פ״נ.

גֶּשֶׁת *to approach, remove,* גִּשְׁתּוֹ, etc.

גַּעַת *to touch, reach, molest.*

נְגֹהַּ נֹגַהּ *to shine,* root נָגַהּ.

תְּנָה תֵּת תֶּת־ (for תֶּנֶת) *to give, place, make,* with suffix תִּתִּי, with suffix and prefix מִתִּתִּי *than for me to give;* once תְּנָה (Ps. 8: 2) in the phrase אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם *who to spread out thy glory over the heavens,* i. e. the spreading out of whose glory is over the heavens; Root נָתַן.

שְׂאֵת, שֵׂאת *to lift up, exalt, to have excellence, be excellent;* once (with prefix בּ) בְּשׂוֹא *when it is lifted up* (Ps. 89: 10), some editions בְּשֹׂא.

קַחַת, rarely קְחַת־ *to take, receive, fetch,* with prefix לָקַחַת, suffix קַחְתּוֹ, from לָקַח.

§ 92. VERBS ע״ו.

שׁוּב, שׁוֹב *to return,* מוּת, טוֹב, שׁוּבְךָ, שׂוּם שׂוֹם, מוֹת מֵת, שׁוּבִי, etc.

בּוֹא (לָבוֹא לָבֹא) *to go,* בֹּאֲכָה בֹּאֲךָ בֹּאֶךָ *thy going, thou goest, thy entering,* בֹּאָם, בֹּאִי, בֹּאֲנָה בֹּאָן *I come* (בֹּאִי *come thou*). לוּן (לָלוּן) *to lodge.*

§ 93. VERBS ע״י.

לִין (לָלִין) *to tarry, lodge.*

בִּין *to distinguish, consider.*

שִׂים *to place,* רִיב רִב *to contend.*

§ 94. VERBS ע doubled.

סֹב סַב־ (סְבֹב) *to turn, compass.*

חֻקּוֹ, בְּחוּקוֹ *when he appointed.*

בְּחֻקּוֹ *when he set a compass.*

בְּחֻמּוֹ *when it is hot* Job 6: 17. לַחְמָם (Is. 47: 14) is for לְחֻמָּם, ם is a suffix.

תֹּם תַּם־ *to complete, consume,* תֻּמּוֹ *to finish it, its completion,* תֻּמָּם *to consume them, they are consumed;* בֹּז, לָבוֹז *to rob.*

רֹן־ רָן־, בְּרָן־ *in rejoicing, when it rejoices.*

רֹעָה (fem.) *to be broken down,* Is. 24: 19.

שֹׁךְ *to appease.* רַד *to subdue* Is. 45: 1.

שַׁג, with prefix and suffix בְּשַׁגָּם *in their transgressing.*

רוֹב (לָרֹב) *to multiply,* בּוּר *to explore,* with pref. and suff. לָבֻרָם. חֻגּוֹת, שַׁמּוֹת, etc., are peculiar; but see Lex. שַׁמֵּם and חָגָּה.

בְּהִלּוֹ *when it shone;* but see List of Anomalies הִלּוֹ.

גֹּל (Ps. 22: 9) stands for גֹּל יָגֹל *let him commit* (his affairs unto the Lord, *he* will deliver him).

חֲנַן, לַחֲנַנְכֶם, לְחֶנְנָה are peculiar.

§ 95. VERBS ל״ה.

גָּלֹה, גָּלוֹ, גְּלוֹת *to reveal, remove.*

עָלֹה, עָלוֹ, עֲלוֹת *to ascend.*

עָשֹׂה, עָשׂוֹ, עֲשׂה, עֲשׂוֹת *to do, make,* לַעֲשׂוֹת *in making,* מֵעֲשׂוֹת *from doing.*

רָאֹה, רָאוֹ, רְאֹה (once רְאֵה), רְאוֹת (רְאוֹת) *to see, regard,* etc., once רַאֲוָה.

הָיֹה, הָיוֹ, הֱיוֹת, לִהְיוֹת *to be.* Once הָיֵה Ezek. 21: 15.

רַאֲוָה (for רְאוֹה) *to behold.*

§ 96. VERBS ל״א.

קָרֹא, קְרֹאת (once קְרֹאת) *to call, meet,* קָרְאִי *I call.*

מָלֹא מְלֹאת מְלֹאות *to fill, fulfil;* שְׂנֹאת *to hate.*

מָצֹא, בְּמֹצַאֲכֶם (for בְּמָצְאֲכֶם) *when you find* (Gen. 32: 20), perhaps like בּוֹשַׁסְכֶם (Amos 5: 11), or is this last *Poel?**

מֵחֲטוֹ *from sinning,* for מֵחֲטוֹא Gen. 20: 6; fem. חַטְאָה, with suffix חֲטֹאתוֹ. קְרַאת, לִקְרַאת (for לִקְרֹאת) *to meet, salute,* with suffix לִקְרָאתוֹ, לִקְרָאתִי, לִקְרַאתְכֶם, etc. See § 53. Note 2.

Note. Verbs ל״א and ל״ה are frequently alike; as from יָרָה comes יָרוֹא (לִירוֹא). See § 53. Note 1.

PECULIAR FORMS OF THE IMPERATIVE.

קְסָמִי, נִצְּרָה (ה parag. and Dagesh euphonic), סָעֲדָה, זָעֲמָה, צְעָקִי, חֲשׂפִי, אֱחֹזִי and אֱחֹזִי. See §§ 48. 49.

* The Conjugations *Poel, Poal, Hithpoel; Polel, Polal, Hithpolel; Pilel, Pulal, Hithpalel; Pilpel, Polpal, Hithpalpal,* are only *other* names for Piel, Pual, Hithpael. See § 17. 6. ‡ note. 7. Note. § 40. Note 1. Also page 72. Peculiar Conjugations.

VERBAL AFFIXES OR SUFFIXES.

§ 97. (1) These are fragments of the *Primitive* pronouns (§ 67,) appended to verbs transitive, and form the *accusative* (objective) *case;* as פְּקַדְתַּנִי or פְּקַדְתַּנִי *thou hast visited me,* instead of פְּקַדְתָּ־אֲנִי; etc.

These, for the most part, are the same fragments as the suffixes attached to nouns (§ 14); the vowel, however, which unites them to the *Verb,* is generally (but not always) different.

(2) The following changes take place in the *Sufformatives,* when verbal suffixes or affixes are united to them; thus:

ָה	third pers. fem. sing. praet. becomes				ַת	or	ָת
תְ or תִּי	second	"	"	"	תִּי	or	תִּ
תֶּם	"	" plur. masc.	"	"	תּוּ	or	תֻּ
נָה	second and 3d "	" fem. Imp. and Fut.			ן	or	ֻ

(3) The following changes take place in the *Vowels* when verbal affixes are added to the verb; thus, פָּקַד becomes פְּקָד or פְּקַד (very rarely like פָּקַד, פֹּקַד); as פְּקָדָם *he visited them;* פָּקְדָה (*she visited*), before an affix פְּקָדַת or פְּקָדָת, etc. throughout.

NOTE 1. Verbs לה lose their ה in the 3d pers. sing. masc. praet. when verbal suffixes are added to them; as עָנָם *he answered them,* צִוָּהוּ *he commanded him,* צִוְּךָ, צִוְּךָ, צִוַּנִי; כִּסָּמוֹ *it covered them;* so in the *future;* as יִבְנֵם *he will build them up,* etc.

NOTE 2. When the first radical is a guttural it takes *Composite* Shevau; as חָפֵץ *he delighted,* חֲפֵצָם *he delighted* (in) *them;* אֲחָזַתְהוּ *she seized her,* for אֲחָזַתְהָ. The Future, Imper., Infin., and Participles, of all the conjugations, are so plainly distinguished by their characteristics, that it is unnecessary to present examples of them with verbal affixes.

(4) Verbal affixes are in some cases appended to verbs ending in ן (נ) paragogic; as יִמְצָאוּנְהָ *they shall find her,* יִקְרָאֻנְנִי *they shall call me,* תְּדַכְּאוּנַנִי, יְעַבְרֻנְהוּ, יְכַבְּדֻנְנִי, יְשָׁרְתוּנֶךָ, יְשַׁבְּחוּנְךָ.

(5) When these affixes are appended to interjections and adverbs, they are generally the *nominative* case; as אֵינֶנּוּ *he is not,* אֵינֶנָּה *she is not,* etc. See §§ 71. 35.

(6) The masc. ם (*them*) is *sometimes* used for the fem. ן; as וַיְגָרְשׁוּם *and they drove them* (fem.), for וַיְגָרְשׁוּן; וַיַּאַסְרוּם for וַיַּאַסְרוּן.

(7) The Epenthetic נ is often found before verbal suffixes, see § 35. In many cases it is expressed by Dagesh *forte*, as in the following examples. אַרְאֶךָּ *I will show thee,* for אַרְאֶנְךָ from רָאָה; יַכֶּכָּה *he will smite thee,* for יַכֶּנְכָּה from נָכָה; דָּנַנִּי *he judged me,* for דָּנַנְנִי from דָּנַן;

יִסְּרַנִי *he chastised me*, from יָסַר; תְּבָרֲכֵנִי *it shall bless me*, from בָּרַךְ; יִצְּרֶנּוּ *he will save us*, for יִצְּרֶנְהוּ from נָצַר; לְקַלְלֶךָ, לְיַחֲלֶנָּה, etc. See § 71. אֵינֶן, עוֹד. Also § 35.

NOTE. נִי (נִּי) is the affix *me*, ־ִי the suffix *my*. See § 71. † note.

(8) In a few cases the 3d plur. fem. has the *masc*. form; as יַעֲמֹדְנָה for תַּעֲמֹדְנָה; see Gen. 30: 38. 1 Sam. 6: 12. Twice the 2d plur. masc. is used for the feminine; as תִּקְרְבוּ for תִּקְרַבְנָה; תִּבְטְחוּ for תִּבְטַחְנָה. See Gen. 30: 39. for another peculiarity.

PECULIAR CONJUGATIONS.

The following are simply *peculiar* forms of *Piel, Pual,* and *Hithpael;* thus:

1. סוֹבֵב *Poel,* סוֹבַב *Poal,* הִסְתּוֹבֵב (with ת transposed, see § 38) *Hithpoel.* חוֹלֵל, חוֹנֵן, רוֹצֵץ, שׁוֹרֵשׁ *Poel,* etc. See § 40. Note 1. § 17. 6. ‡ note. 7. Note.

2. קוֹמֵם *Polel,* קוֹמַם *Polal,* הִתְקוֹמֵם *Hithpolel.* See § 17. 7. Note.

3. שַׁאֲנַן, רַעֲנַן *Pilel,* אֻמְלַל *Pulal,* הִתְקַטְלֵל, הִשְׁתַּחֲוָה *Hithpalel.* See § 40.

4. כִּלְכֵּל, טֵאטֵא (verbs עו), גִּלְגֵּל, שִׁעֲשַׁע (verbs עע) *Pilpel,* שֳׁעֳשַׁע *Polpal,* הִתְכַּלְכֵּל, הִתְגַּלְגֵּל, הִשְׁתַּעֲשַׁע (§ 38) *Hithpalpal.*

5. סְחַרְחַר *Pealal* active, חֲמַרְמַר *Pealal* passive.

6. חֲצוֹצֵר *Peoel.*

7. תִּרְגֵּל, תַּחֲרָה, from רָגַל, חָרָה *Tiphel.*

8. מְחַסְפֵּס is from חָסַף; יְפֵיפִית is *Pual* of יָפָה.

9. For the *Nithpael* conjugation see § 51. *Peculiar forms.* See § 16. Note 6. § 17. 6. ‡ note. 7. Note.

PLURILITERALS.

These are רְטַפַּשׁ, פַּרְשֵׁז, יְכַרְסְמֶנָּה from כִּרְסֵם, מְכֻרְבָּל from כִּרְבֵּל, etc. See § 16. Note 5.

*Table of the Characteristics of the Conjugations in the Future tense, in the Infinitive and Imperative Moods, and in the Participles.**

§ 98. FUTURE TENSE.

נִּ· תִּ· יִ· אִ· or נִ· תִ· יִ· אִ. NIPHAL.

יִבּוֹן, אִקּוֹם יִקּוֹם, verbs ע״ו; תִּדּוֹם, יִסַּב, verbs ע״ע; אִנָּשֵׁע, יִוָּדַע, verbs פ״י; יִמָּח, אִרָּא, verbs ל״ה; אִדָּרֵשׁ from דָּרַשׁ.

נְ ַ ּ ֵ תְ ַ ּ ֵ יְ ַ ּ ֵ אֲ ַ ּ ֵ† PIEL.

יְנַחֵם, etc. אֲבָרֵךְ יְבָרֵךְ, etc. וַיְּדּוּ for וַיְיַדּוּ. תְּכוֹנֵן, אֲקוֹמֵם, תְּסוֹבֵב.

נְ ֻ ּ ַ תְּ ֻ ּ ַ יְ ֻ ּ ַ אֲ ֻ ּ ַ† PUAL.

תְּבֹרַךְ, etc. יְשֻׁדַּד, תְּנֻחַם, etc.

נַ תַ יַ אַ HIPHIL of verbs *Perfect*, ל״ה,

יַרְךְּ, יַפְתְּ, יַסְפֵּר, תַּמְחִי תַּמֵּת, verbs ל״ה; תַּם, etc. from [or פ״נ·

נָטָה; יַז from נָזָה; יָתֵּר from תּוּר; יָתֵּם from תָּמַם.

By accession

נָ תָ יָ אָ (נְ תְ יְ אְ) HIPHIL of verbs ע״ו (ע״י), or ע

יָתֵּם for יָתֵּם from תָּמַם, יָתֵּר from תּוּר. [*doubled.*

נוֹ תוֹ יוֹ אוֹ HIPHIL of verbs פ״י.

וַיּוֹר from יָרָה; יְהוֹשִׁיעַ, יְיַלִּיל, יְהֵילִילוּ verbs פ״י; אֵזִין is for אַאֲזִין; אוֹבִידָה from אָבַד. See § 45. Note.

נָ תָ יָ אָ (אָ or אָ) HOPHAL of verbs *Perf.* or ל״ה.

נֻ תֻ יֻ אֻ (יֻמְצָא) " " פ״נ, seldom of Perfect verbs.

נוּ תוּ יוּ אוּ (seldom יֻ etc.) " " פ״י, ע״ו, or

יֻכַּת for יוּכַּת, תֻּפַּר (תְּפַר), verbs ע״ע; יֻכְּלוּ from יָכֹל. [ע doubled.

נִתְ תִּתְ יִתְ אֶתְ (אִתְ) HITHPAEL.

ת is sometimes *assimilated*; see § 17, (*e*) with the † note. § 38.

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* For the conjugation *Kal*, and the *Praeter* of the *other* conjugations, see the *Tabular View* referred to in the *Preface*.

† *Dagesh characteristic* is occasionally omitted; as יְבַקְשׁוּ for יְבַקְּשׁוּ; תְּבַקְשִׁי for תְּבַקְּשִׁי; etc.

§ 99. INFINITIVES AND IMPERATIVES.

הִ הִ֫ הוֹ (נְ נִ) NIPHAL.

הִסֵּב, הֵחֵל, הֵרֹמּוּ, הִבּוֹז, הִמֵּס, נִשְׁלוֹחַ, נִשְׁאֹל, נִעְתּוֹר, נַהֲפוֹךְ, נִגּוֹף,

הִדּוֹשׁ, הִנָּדֹף, הִפָּרֵד, בְּהֵרָג for בְּ׳. Chald. אִדָּרֵשׁ for הִדָּ׳.

הִנָּבְאוֹת (from נָבָא) is *peculiar*. See § 53, Note 1. § 26.

The prefixes ב כ ל often reject ה and take its vowel.

NOTE. For Piel and Pual see Tabular View. Also § 17. 6 small print.

הַ HIPHIL of verbs *Perfect*, פ״נ, or ל״ה.

הָ " " ע״ו, or ע *doubled*.*

הוֹ (הֵ) " " פ״י.

הֵיטִיב and הֵטֵב for הוֹטֵב, root יָטַב. הֵילִיכִי fem. 2 pers.; *Chald.* אַשְׁכֵּים for הַשְׁ׳. הֵתָיוּ from אָתָה; הָבִי from בּוֹא.

Apocopates. הֶרֶב for הַרְבֵּה; הֶרֶף for הַרְפֵּה; הַךְ from נָכָה; הַעַל, from עָלָה.

NOTE. Sometimes the Infinitive has the pointing of the *praeter;* as הִקְצוֹת for הַקְ׳, הַרְגִּיז, הִשְׁמִידְךָ, הֵדַק (rad. דָּקַק), הֵכִיל is for הָאֲכִיל.

HOPHAL.

The Infinitive is like the *Praeter*, excepting in verbs ל״ה, which have (‥) or (וֹ ־) for the *final vowel;* as הָגְלֹות הָגְלֵה הָגְלֹה. The Imperative occurs in *two* words only; as הָשְׁכְּבָה, הָפְנוּ from פָּנָה.

Infin. הֻלֶּדֶת and הוּלֶּדֶת from יָלַד.

HITHPAEL.

Infin. and Imper. like the Praeter, excepting in verbs ל״ה; as Infin. הִתְגַּלֹּה and הִתְגַּלּוֹת; Imper. הִתְגַּלֵּה, *apocopated* הִתְגַּל.

ת is sometimes *assimilated;* as הִזַּכּוּ from זָכָה. See §§ 26. 38. 39. 40.

§ 100. PARTICIPLES.

NIPHAL,

Is like the *Praeter*, excepting the *final vowel*, which is (ָ), (וֹ ־),

* Sometimes הַ becomes הֶ or הֵ; as הֶבִיגְנִי, הֵנָפָה, verbs ע״ו; הַחִלֹּם from חָלַל. הוֹצֵא and הוֹשֵׁר are from יָצָא and יָשַׁר. See § 51.

or (ֵ); as נִקְטַל, נָקוֹם, נֵעוֹר, נִגְלָה. נָמֵס from מָסַס; נַחְלָה fem.; נוּגֵי const., נוּגוֹת fem. plur. from יָגָה.

מְ|וֹ מְ|וָ מְ|ֵ|וֹ* Piel.

מְשֹׁפְטִי. מַלְּפֵנוּ for מְאַלְּפֵנוּ. Plur. const. מְטַחֲוֵי from טָחָה. מְלוֹשְׁנִי from לָשַׁן.

מְ|ֻ|וֹ מְ|וָ מְ|וּ* Pual.

מְקֻנָּנְתִּי, מְזֹרֶה, מְאָדָּם.

מַ Hiphil of verbs *Perfect*, פנ״, or לה״.

מָ (by accession) מֵ " " עו״, or ע *doubled*.

מֵרַע, מְרֵעִים, from רוּעַ; מֵלִין for מַלִין, מֵסִית for מַסִית, verbs עו״.

מוֹ מֵ " " פי״.

מֵיטִיב for מוֹטִיב; מֵזִין from אָזַן; מוֹדִים מוֹדָה from יָדָה. With י parag. הַמַּשְׁפִּילִי, etc.

מָ|ְ מָ|ָ Hophal of verbs *Perfect*, or לה״.

מֻ|וּ (מֻמְצָא) " " פנ״. Seldom *perfect* verbs.

מוּ (seldom מֻ) " " פי״, עו״, or ע *doubled*.

מֻטּוֹת from נָטָה. *Once* מְהֻקְצָעוֹת for ——מֻק. See § 45. Note.

מִתְ Hithpael.

ת is sometimes *assimilated;* as מְטַהֵר for מִתְטַהֵר, etc. מְנֹּאָץ for מִתְנֹאָץ. See § 17. (*e*), with † note. Also §§ 38. 39. 40. with the Notes.

Those who wish to see full tables of the Paradigms, are referred to Professor Stuart's Grammar, *fifth* edition. This Grammar is decidedly superior to any one published in English.

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* In some few cases the מ (characteristic of Piel and Pual participles) is omitted; as שַׁבֵּחַ for מְשַׁבֵּחַ; לֻקָּח for מְלֻקָּח; מוֹרָט for מְמוֹרָט; אֻמְלַל for מְאֻמְלַל; יוּקָשִׁים for מְיוּקָשִׁים; אֻכָּל for מְאֻכָּל; etc. In some cases the *Dagesh* characteristic is omitted.

To find the Root.

§ 101. 1. Divest the word of all its *adjuncts*, and if *three* or *more* letters be left they are the root; as בְּמִשְׁמְרוֹתֵיהֶם *in their stations*, from שָׁמַר *he watched, stationed;*

בְּ prefix—*in*,
הֶם suffix—*their*,
מִשְׁמָר Heemantive noun—*a station*,
וֹת (וֹתֵ) fem. plural,
י generally placed after וֹת; § 14. Note 3.

וּבַרְזְלוֹ *and his iron*, from בַּרְזֶל; מַהֲלַכְלוֹת *confusion* and חֲכַלִילִי *confused* are Primitives; עֲקַלְקַלֹּת *crooked ways*, from עָקַל; עַפְעַפַּיִם *eyelashes, beams of the rising sun.*

2. If two letters remain, (*the root requires three,*) prefix thereto י or נ (to קח prefix ל, לָקַח *to take*), or insert ו (rarely י), or postfix ה (seldom א), or double the second radical.

Examples.

יֵדַע, אֵדַע, נֵדַע, תֵּדַעְנָה, וַיֵּדְעוּ, &c. from יָדַע *to know;* יֵלֵךְ from הָלַךְ.
יִגַּשׁ, אֶגַּשׁ, נִגַּשׁ, תִּגַּשְׁנָה, וַיִּגְּשׁוּ " נָגַשׁ " *approach;* יִתֵּן from [נָתַן, etc.
יָקוּם, אָקוּם, נָקוּם, תְּקוּמֶינָה, וַיָּקֻמוּ " קוּם " *rise up.*
יָבֹא, אָבִיא, נָבִיא, תְּבִיאֶינָה, וַיָּבִיאוּ " בּוֹא " *go, come.* Anom. אָבִי, [הָבִי, וַיָּבוֹ.
וַיָּבֶן, יָבִינוּ, בַּנְתָּ, וַיָּשֶׂם, תָּשִׂים, וַיָּשִׂיתוּ " שִׂית (שׂוּת), שִׂים (שׂוּם), בִּין.
וַיִּבֶן, תַּעֲשֶׂינָה, אֲגַל, נִגְלָתָה, וַיִּגְלוּ " בָּנָה, עָשָׂה, גָּלָה.
מָצָתִי, מָלוּ, etc. from מָצָא and מָלֵא; א however is seldom dropped.
יוּסַב, יָסֵב, תִּסֹּב, (יִסֹּב) יָסֹב, תְּסֻבֶּינָה, יָסֹבּוּ from סָבַב *to surround.*

3. If but one letter remain prefix נ (*very seldom* י), and postfix ה; as וַיַּכֵּם *and he smote them* יַכּוּ, אַךְ, יַךְ, הַךְ from נָכָה; יֵט *he shall spread, incline* הַט, יַטֶּךָ, תֵּט, יֵט, תַּט from נָטָה; יֹרֵם *he will teach them* וַיּוֹר, יֹרֵנוּ from יָרָה; וַיַּדּוּ *and they cast down* from יָדָה.

Note 1. The verb נָתַן (*he gave*) sometimes drops both נ's; as תַּתָּה *thou hast given* for נָתַתָּה (ה parag.); תֵּת (תֶּת־) for תְּנֶת *to give, place*, with suffix תִּתִּי *to give me* i. e. my giving, *once* (Ps. 8: 2) תְּנָה *to spread out*, i. e. the spreading out, etc.

Note 2. The verb לָקַח (*he took*) often drops its ל; as יִקַּח *he shall take*, אֶקַּח, תִּקְחוּ, יִקְחוּ, אֶקְחָה and אֶקְחָה (ה parag.), קַח *take thou*,

קְחָה, קְחַת־, קַחַת, לַקַּחַת (prefix לְ), *once* קַח *he took* Ezek. 17:5; קָחָם *he took them* Hos. 11: 3.

NOTE 3. Words whose first syllable is מוֹ, נוֹ, אוֹ, תּוֹ, יוֹ, הוֹ, מוּ, נוּ, אוּ, תּוּ, יוּ, הוּ, or מוּ, are usually from roots whose first radical is י;* as מוֹשָׁב *a seat,* יוֹשִׁיב *he will cause to sit,* תּוֹשִׁיב, מוֹשִׁיב, הוֹשִׁיב from יָשַׁב; תּוֹלֵדָה *a generation;* fut. tense יוּלַּד, etc. from יָלַד; מוֹדַע, מֹדַע, הוֹדִיעַ etc. from יָדַע; נוֹגֵי from יָגָה; מוֹקֵשׁ from יָקַשׁ; תֹּסֵף, אֹסֵף from יָסַף; אוֹדְךָ, הוֹדוּ from יָדָה; יֹרֵם, תּוֹרִד, וַיּוֹר from יָרָה.

NOTE. There are a few exceptions to this rule; as תּוֹעֵבָה from תָּעַב; יוֹשֵׁב *he is sitting, dwelling,* (also fut. Hiph. apocop.) from יָשַׁב.

NOTE 4. A few words require א at the beginning to form the root; as הָכִיל *to cause to destroy,* from אָכַל; תַּזְרֵנִי from אָזַר; אֲאַחֵר (1 pers. fut.) from אָחַר; יֹסֵף from אָסַף; מַלְּפֵנוּ from אָלַף. וַיֵּתֵא (for וַיֶּאֱתֶה Deut. 33: 21) from אָתָה is an anomaly.

[§ 102. ROOTS of common occurrence.†

בָּרָא *he created.*

הָיָה *he was, it happened,* (Infin. הֱיוֹת).

אָמַר *he said,* (Imper. fem. אִמְרִי *say thou*).

רָאָה *he saw, appeared,* (Imper. רְאֵה).

רָחַף *he moved,* Part. f. מְרַחֶפֶת.

קָרָא *he called, invoked, met.*

עָשָׂה *he made, did, performed.*

בָּדַל *he divided.*

יָצָא הָלַךְ יָלַךְ (בּוֹא *to go,*) *he went, produced.*

אוֹר *to shine.* See § 15. * note. § 28.

נָתַן *he gave, placed,* (Infin. תֵּת תֶּת־).

לָקַח *he took,* (Infin. קַחַת, Imper. קַח and קְחָה).

קָוָה *he collected.*

רָמַשׂ *he moved, crept.*

זָרַע *it seeded.*

בָּרַךְ *he blessed, knelt down,* (בֵּרֵךְ and בֵּרַךְ Piel).

פָּרָה *he, it was fruitful.*

דָּשָׁא *it produced, flourished.*

רָבָה (רָבַב) *he multiplied.*

מָלֵא *he filled, fulfilled.* § 15. Note.

אָכַל *he ate, consumed.*

יָרֵא *he was afraid,* (*fearing*).

יָדַע *he knew,* (Infin. דַּעַת, Imper. דַּע).

יָלַד *he begot,* Infin. לֶדֶת.

יָצַר *he formed,* (in pause: יָצָר).

מוּת *to die.* See § 15. * note. § 28.

צִוָּה *he commanded,* Piel.

שִׂים שׂוּם שִׂית *to place, put, make.* See § 15. * note.

יָשַׁב שָׁכַן *he dwelt, placed, sat.*

קוּם *to rise up, establish, stand,* etc.

שִׁית שׁוּת שִׂים שׂוּם *to appoint, turn, place.* See § 15. * note.]

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* Verbs פ״י change their י into ו for several purposes, (§ 51); therefore in forming the root, the ו must be changed back again into י. Sometimes ו is omitted, but Kholem implies it; as יוֹסֵף or יֹסֵף *he will add,* from יָסַף.

† These should be *committed.*

[§ 103. NOUNS of common occurrence.*

שָׁמַיִם *heavens.*
אֶרֶץ אָרֶץ *earth, land.*
תֹּהוּ *empty.*
חֹשֶׁךְ (kho-shek) *darkness.*
בֹּהוּ *desolate.*
פָּנִים (const. פְּנֵי) plural form, *face, presence.*
רוּחַ *spirit, wind.*
מַיִם (constr. מֵי and מֵימֵי) *water, waters.*
אוֹר and מָאוֹר *light.*
טוֹב *good, goodness.*
עֶרֶב *evening.*
רָקִיעַ *an expanse.*
בֹּקֶר *morning.*
יוֹם *day,* plur. יָמִים, (כָּל־הַיּוֹם, תָּמִיד *continually*).
תָּוֶךְ (constr. תּוֹךְ) *midst, middle, among.*
מָקוֹם (const. מְקוֹם) *a place.*
יָם (constr. יַם and יָם, plur. יַמִּים) *a sea.*
דֶּשֶׁא *grass.*
זֶרַע זֶרַע *seed, posterity.*
פְּרִי *fruit.*
עֵשֶׂב *herb.*
מִין *kind, species.* (מִן *from*).
עֵץ *a tree.* שָׂדֶה (const. שְׂדֵה) *a field.*
שָׁנָה (const. שְׁנַת, plur. שָׁנִים) *a year.*
לַיְלָה (לֵילָה) לֵיל *night, by night.*
מִקְוֶה (const. מִקְוֵה) *a collection.*
נֶפֶשׁ *a creature, soul, breath, life.*
חַיָּה (const. חַיַּת, plur. חַיִּים) *life, a living thing, a beast.*
עוֹף *a fowl, bird.*
בְּהֵמָה *cattle.*
אֹכֶל, מַאֲכָל, אָכְלָה *food.*
יַבָּשָׁה *dryness.*]

[§ 104. PARTICLES of common occurrence.*

אֵת ־אֶת sign of the accusative, עַל *upon, over, by;* כִּי *for, that, because, when;* בֵּין *between* (בֵּן ־בֶּן a son); אֲשֶׁר *which, who, that, because, when;* תַּחַת *under, instead of;* מִן *from;* כֵּן ־כֶּן *so, thus;* עַל־כֵּן *therefore;* אֶל *unto, to, in, into, against* (אֵל God, power); כֹּל ־כָּל *all, every;* הִנֵּה *behold;* לֹא, אַל, אֵין (אַיִן) *not, no, there is not;* עַד *also, even to, in, forever;* אִם *if, not, whether, nor, or;* גַּם *also, so, even;* עוֹד *again, yet, while, besides;* מַה, מֶה, מָה *what;* לָמָּה *for what, wherefore;* עִם *with* (עַם people); עִמָּדִי *with me;* שָׁם (שָׁמָּה) *there* (שֵׁם *a name,* שׂוּם שִׂים עִם *to place.*)

הוּא is *he,* and הוּא (הִיא) is *she,* מִי is *who,* and נִי— is *me;* הִשִּׁאַנִי *he deceived me,* Hiph. of נָשָׁא. See §§ 67. 70. 97, (7) Note.]

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* These should be *committed.*

§ 105. Various Uses of the Serviles

אֵיתָן מֹשֶׁה וְכָלֵב.

The following table is intended to exhibit in one view, the various uses of the serviles which are scattered throughout this Manual. The learner will find much benefit from it, especially when some *peculiar* combination of the serviles occur.

א at the beginning, 1. is the 1st *Person future.* See § 16.

" " 2. is a *Heemantive letter.* See § 10. 3. or,

" " 3. is *Prosthetic.* See Lexicon אֶזְרֹעַ , אֶפְרֹחַ .

" " 4. is (in a few cases) for ה of *Niphal, Hiphil,* and *Hithpael;* as אֶדְרֹשׁ see § 30. small print *Anomaly.* אֶתְחַבַּר , אֲכֵן , אַשְׁכֵּים , אֶגְאָלְתִּי , אֶשְׁתּוֹלְלוּ , see List of Anomalies.

א at the end 1. is (rarely) *Paragogic,* § 15, † note.. § 16. אָבוּא , הָלְכוּא , יִשּׂוּא see Anomalies.

" " 2. is for ה or ה see § 11. 11. § 73.

א inserted (in a few cases) is *Epenthetic;* as הֶאֱזִינוּ , אֶמְאָסְאָךְ , see Anomalies. Also § 76.

י at the beginning is 3d *Pers. masc. fut. sing.* and (with וּ, וּן, or וּ at the *end*) *plur.* of all the Conjugations. See § 16 with Note 4. § 98.

י inserted 1. is *Characteristic of Hiphil,* see § 17. (*c*).

" 2. is *Heemantive,* see 10. 3. with the *Examples.*

" 3. is *Epenthetic,* see § 44 תְּקוּמֶיהָ , אֵיתָם . § 18. small print. § 74 תּוֹמִיךְ, סוֹבִיב . But see § 11. 9. § 14 Note 3. § 97 (2).

י at the end 1. is a *Suffix pronoun,* see § 14. with the * note. § 73 Note 2. § 71 † note. § 14 כִּי . See § 73 וְהִי . For כִּי (כִּי) see § 71 † note. § 97 (7) Note. § 79 Note. § 82.

" " 2. is *Construct plural,* § 11 with *Exceptions* 1. 2.

" " 3. is (in a few cases) *Paragogic,* see § 11. 11, Note 3. § 14 ☞ note. But see § 14 note 4 small print. § 18 small print. §§ 74. 80. 81.

י	at the end	4. is (seldom) ***Construct singular***, see § 11. 10.
"	"	5. is (rarely) ***Dual*** and ***Plural***, see § 11 ***Exceptions*** 4, with the Note.
"	"	6. is ***Heemantive***, see § 10. 3, with ***Examples***, etc.
"	"	7. is 2d ***pers. sing. fem. Imper.*** (see § 20. § 26, 4.) and (with ת at the beginning) ***Future***, § 16. See page 32 § 20, * note.
"	"	8. is ***Ordinal numeral***, see § 57, (3).
ת	at the beginning	1. is 3d ***pers. fem. sing.***, 2d ***masc.*** and (with ִי at the end) ***fem. Future***, see § 16. Also (with נָה, ן, ֶן at the end) 2d and 3d ***fem. plur. Future***, § 16.
"	"	2. is ***Heemantive***, see § 10, 3.
ת	at the end	1. is 2d ***pers. sing. masc.*** and ***fem.***, see § 15. § 97, (2). For תְּ see § 97, (2).
"	"	2. is ***Construct fem.***, see § 11. But see § 11, 11 Note 1.
"	"	3. is ***Heemantive***, see § 10. 3.
"	"	4. is ***Fem. singular*** (ַת ית), see §§ 11. 57, (3).
"	"	5. is ***Fem. plural*** (וֹת ֹת), see § 11. § 11, 9.
"	"	6. is (seldom) 3d ***fem. sing. Praet.*** see § 15. § 97, (2).
"	"	7. is 3d ***fem. sing. Participle***, see §§ 18. 19. 74—80.
נ	at the beginning	1. is 1st ***pers. plural future***, see § 16.
"	"	2. is ***Characteristic of Niphal***, see § 17, (*b*). § 51, ***Peculiar forms***. § 30. * note.
נ	inserted	is ***Epenthetic***, see § 14 (נּוּ נָּה). §§ 35. 44, Note. For נָּה see §§ 16. 20. § 97, (5).
נ	at the end (ן)	1. is ***Paragogic***, see §§ 15. 16, † and § notes. § 97. (4).
"	"	2. is ***Suffix*** 3d ***fem. plur.***, see § 14.
"	"	3. is 2d and 3d ***pers. fem. plur. Future***, see § 16. For תֶּן (נָה) see §§ 15. 16. 20.
"	"	4. is 2d ***pers. fem. plur. Imper.***, see §§ 20. 50.
"	" (וֹן ֹן)	5. is ***Heemantive***, see § 10. 3. For ַין ֵין see § 11, 11.

מ	at the beginning	1. is Characteristic of the Participles in *Piel, Pual, Hiph., Hoph.*, and *Hithpael*, see § 100. § 18, with small print. § 45, Note. § 40. § 38. § 17 (*e*).
	" "	2. is *Heemantive*, see § 10. 3, with *Examples*, etc.
	" "	3. is a *Prefix*, §§ 9. 24. 60.
ם	at the end (ם הֶם)	1. is a *Suffix*, see § 14. § 97, (1). For כֶם see § 14.
	" " (ם)	2. is (seldom) *Formative of Adverbs*, see Lex. אֻמְנָם אָמְנָם, יוֹמָם.
	" (ִים ִם)	3. is *Plur. masc.*, see § 11, with *Exceptions* 1. 6. §§ 18. 19. 74—81.
	" " (ַיִם)	4. is *Dual*, see § 11, with *Exceptions*, 8. For תָּם see § 15.
שׁ	at the beginning	is a *Prefix*, see §§ 9. 64.
ה	at the beginning	1. is the *Article*, see §§ 9. 59. § 18, small print. § 81.
	" "	2. is *Interrogative*, see § 36, with Note 1.
	" "	3. is Characteristic of *Hiph., Hoph.*, and *Hithpael Praet., Infin.*, and *Imperative*, see § 17, 3, (*c*). 4, (*d*). 5, (*e*), with the † note. § 31. § 99. See א, 4. on this table.
	" "	4. is Characteristic of *Niph. Imper.* and *Infin.*, see § 30, small print. § 99. § 20, page 32, * note. See א, 4. § 17, (*e*) † note.
ה	at the end	1. is *Fem. sing.* (generally) *absolute*, (sometimes) *construct*, see § 11, with *Exceptions* 3, 11 Note 2. §§ 18. 19.
	" "	2. is *Heemantive*, see § 10. 3.
	" (ה ָה הּ)	3. is *Suffix pronoun*, see §§ 14. 71. For הֹ (*his*) see § 14. For כָה, נָה see §§ 14. 16. 20. 73.
	" "	4. is 3d *pers. fem. praet.* in all the conjugations,

§ 15. But see §§ 18. 19. 74—80. For נָה see §§ 16. 20.

" " 5. is *Paragogic*, see §§ 15. 16, with † note. § 16, Note 3. § 49, with the Notes. § 11. 11, Note 3. § 73.

" " 6. is *Local*, see § 13.

ו at the beginning — is a *Prefix*, see §§ 9. 62. Also §§ 22. 23.

ו inserted (וֹ) 1. is the *Active participle*, see §§ 18. 74. (וּ) *Passive participle*, see §§ 19. 80. (וֹ) *Infin.* and *Imper.*, § 20.

" (וֹ) 2. is *Epenthetic*, see § 44.

" 3. See § 45, with the * note.

ו at the end (וּ or ֻ) 1. is 3d *pers. plur. Praeter*, and 2d *pers. plur. Imper. masc.*, see §§ 15. 20. For תּוּ see § 97, (2). נוּ (נֶ) § 15. Also § 44, Note.

" " " 2. is (with ת at the *beginning*) 2d and (with י at the beginning) 3d *pers. plur. masc. future*, see § 16.

" (הוּ וּ ו וֹ) 3. is *Suffix pronoun*, see § 14. For נוּ, מוֹ, מוּ, see §§ 14. 35. 71. Also § 9, Note.

" " (וֹ) 4. is *Paragogic*, § 11. 11, Note 3. § 14, ☞ note.

כ at the beginning — is a *Prefix*, see § 9. § 20, † note. § 61.

כ at the end (ךָ ךְ) — is a *Suffix pronoun*, see §§ 14. 71.

ל at the beginning — is a *Prefix*, see § 9. § 20, † note. § 61.

ב at the beginning — is a *Prefix*, see § 9. § 20, † note. § 61.

SYLLABLES.

מִתְ at the beginning — is *Participle Hithpael*, see § 18, with the small print. § 45, Note. § 100. § 52. §§ 38. 40. § 17, (*e*).

הִתְ at the beginning — is *Praet.*, *Infin.*, and *Imper. Hithpael*, see § 99. § 17, (*e*). §§ 38. 49, with the Notes.

For תָּה, תֶּה see § 17, (*e*). § 17, (*e*) † note. For הָ see § 17, (*e*), with the † note. For forms like הִשְּׁת, אֶשְּׁת, תִּשְּׁת, מִשְּׁת, etc. הִסְּת, תִּסְּת, מִסְּת, etc. see §§ 38. 39. For אֶתְ see above "א at the beginning" 4.

נִתְ יִתְ תִּתְ אֶתְ (אִתְ) at the beginning *Future Hithpael*, see § 98. § 17, (*e*) † note. §§ 38. 40, Note 2.

וּן (ךָ) at the end is *Paragogic*. See above "נ at the end" 1.

ָיִן ַיִן " " is *Masc. Dual* and *Plur*. See above "נ at the end" 5.

ִין " " is *Paragogic*, 2d *pers. fem. sing. fut.*, § 16.

תָּה " " is *Paragogic*, 2d *pers. masc. praeter*, see § 15. § 49, Note 3.

תּוּ = תֶּם " " is 2d *pers. plur.* before verbal suffixes, § 97, (2).

מוֹ (once מוּ Ex. 15. 5) at the end, *their*, *them*, § 14. § 97, (1).

כָה (כֵה), כֶם, כֶן כֶנָה at the end, see §§ 14. 73.

וֹהִי at the end see § 73.

נָה (once תָּנָּה *praet*. § 15.) at the end, *Future*, § 16. But see §§ 20. 73.

נּוּ נָּה at the end is *Epenthetic Suffix*, see §§ 14. 35.

נוּ נִי (נִּי) at the end is *Suffix*, *Sufformative*, see §§ 14. 15. § 97, (1). (3) Note 1. § 97, (4). § 97, (7) Note.

EXERCISES IN TRANSLATING.*

In the following Exercises the learner will find an example of nearly all the forms in this Grammar. Hence

* The learner will bear in mind that א י ת נ (ן) מ (ם) שׁ ה ו כ (ך) ל ב are *Serviles*, and ג ד ז ח ט ס ע פ (ף) צ (ץ) ק ר שׂ are *Radicals*; it must also be recollected that a servile may *become* a radical (i. e. when it is found in the root); but a radical can never become a servile. See § 9. (An *apparent* exception to this, may be found in § 39).

when he meets with some word in the text which he does not comprehend, he will consult these exercises for a similar form.

סֵפֶר *a book,* אָדָם *a man,* רֹאשׁ *a head.*

מִסֵּפֶר *from, on account of, out of, by means of a (the)* book. See § 9, with Note.

מֵאָדָם *from, on account of, out of, my means of a (the)* man. § 9, Note.

הַסֵּפֶר *the, this, that,* etc. book. הָאָדָם *the,* etc. man. See § 9, Note.

וְרֹאשׁ , וּרֹאשׁ *and,* etc. *a (the)* head, top. See § 9, with the Note.

כְּאָדָם *as, like,* etc. *a* or *the* man. כָּרֹאשׁ *like the* head. See § 9, Note.

לְרֹאשׁ , לָרֹאשׁ *to, as to,* etc. *a (the)* head; לְסֵפֶר , לַסֵּפֶר *to a* or *the* book. See § 9, Note.

בְּסֵפֶר , בַּסֵּפֶר *in, with,* etc. *the (a)* book; בָּאָדָם *with the (a)* man. See § 9, Note.

בַּדֶּשֶׁא *in the grass,* הָעֶרֶב *the evening,* לָעֵשֶׂב (לְעֵשֶׂב) *for the herb,*

כְּזֶרַע *like the seed,* מִבֹּקֶר *from the morning,* מִדְּבַשׁ *in comparison of honey* (see § 24), וְדָבָר *and the word.* See § 9. § 10, 1.

לְחֹק (לָחֹק), מֵחֹק , כַּחֹק (כְּחֹק); וְגַן , לְגַן , מִגַּן , (בַּגַּן) בְּגַן , כְּגַן, etc. See § 9, Note. § 10, 2.

מִמַּסָּע , כְּזִמְרַת , לְמֶמְשֶׁלֶת , וּלְמִקְוֵה , וְעֵינֵי , וּפְרִי , בַּחַיָּה , הַבְּהֵמָה , מִשָּׁלוֹם (בְּשָׁלוֹם), בְּשָׁלוֹם , מֵרָקִיעַ , הָרָקִיעַ , לָרָקִיעַ , כְּחַטָּאת . See § 9, Note. Also § 10, 3, with *Examples of Heemantive Nouns.* §§ 59—62 inclusive.

סְפָרִים *books,* תּוֹלְדוֹת *generations, histories,* דְּמוּת *likeness,* אִשָּׁה *a woman,* חַיָּה *a beast,* חַיַּת *beast of,* אֵשֶׁת *the wife of,* נַעֲלַיִם *a pair of shoes,* מִקְוֶה *a collection,* מִקְוֵה *a collection of,* רֵאשִׁית *beginning,* סִפְרֵי *books of,* רָאשֵׁי *heads of,* etc. See § 10, 3, *Examples of Heemantive Nouns.* § 11. § 11, 3. Also § 21.

סִפְרִי *my book,* סִפְרוֹ *his book,* סִפְרָם *their book,* סִפְרְךָ *thy book,* סִפְרְכֶם *your book,* רֹאשָׁהּ *her (its) head.* See § 14.

מַלְכָּה *a queen* (from מֶלֶךְ *a king*), see § 11. מַלְכָּתִי *my queen,* מַלְכַּתְכֶם *your queen,* etc. See § 14, with Note 2. עָלֵהוּ *his (its) leaf*

(from עֵצָה); see § 14, Note 4. סְפָרַי (סְפָרַי) *my books*, סְפָרָיו *his books*, סְפָרֶיהָ *her books*, סִפְרֵיהֶם *their books*, סְפָרֵינוּ *our books*, סְפָרֶיךָ *thy books*, etc. See § 14, with Note 1.

נַעֲרָה *a girl* (from נַעַר *a boy*), see § 11. נְעָרוֹת *girls*, § 11. נַעֲרוֹתַי *my girls*, נַעֲרוֹתֶיךָ *thy girls*, נַעֲרוֹתַיִךְ *thy* (fem.) *girls*, נַעֲרוֹתֵיהֶם *their girls*, נַעֲרוֹתֶיהָ *her girls*, נַעֲרוֹתֵיהֶן *their* (fem.) *girls*; etc. See § 14, with Note 3.

אָמַר *he said*, קָרָא *he called*, רָאָה *he saw*, יָרֵא *he feared*, יָכֹל *he was able*. See § 15, with the Note.

אָמְרָה *she said*, אָמַרְתָּ *thou didst say* masc., fem. אָמַרְתְּ (תְּ, תִּי), אָמַרְתִּי *I said*, אָמַרְנוּ (נֵ) *we said*, אֲמַרְתֶּם *ye said* masc., fem. אֲמַרְתֶּן, אָמְרוּ (אָמְרֵ) *they said*, אִמְרוּ *say ye*. See § 15.

יִלְמֹד *he shall learn*, תִּלְמֹד *she shall learn*, תִּלְמֹד *thou shalt learn* masc., fem. תִּלְמְדִי, אֶלְמֹד *I shall learn*, נִלְמֹד *we shall learn*, תִּלְמְדוּ *ye shall learn* masc., fem. תִּלְמֹדְנָה, יִלְמְדוּ *they shall learn* masc., fem. תִּלְמֹדְנָה. See § 16.

GENESIS 1: 1.

בְּרֵאשִׁית *in the beginning*. For the prefix בּ see § 9, with the Note. For the termination ־ִית see § 11. See Lexicon רֵאשִׁית.

בָּרָא *he created*, see § 15.

אֱלֹהִים *God;** a sing. noun with a *plur. form* (־ִים, see § 11); see Lexicon אֱלוֹהַּ.

אֵת see §§ 32. 71.

הַשָּׁמַיִם *the heavens*. See §§ 9. 59. For ־ַיִם, see § 11, 8.

וְאֵת For the prefix ו see § 9. For אֵת see §§ 32. 71.

הָאָרֶץ *the earth*. For the prefix ה see § 9. See Lex. אֶרֶץ.

GEN. 1: 5.

וַיִּקְרָא *and he called*. For the prefix and conversive ו see §§ 9. 23. For the praeformative י see § 16, with Note 1. Root קָרָא § 15.

אֱלֹהִים see above.

לָאוֹר *as to the light*. ל see § 9, with the Note. Root אוֹר.

יוֹם *day*. See Lexicon.

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* Nominatives generally *follow* their Verbs, and adjectives their substantives.

וְלַחֹשֶׁךְ *and as to the darkness.* For the prefixes ו and ל see § 9, with the Note. See Lex. חֹשֶׁךְ and חֹשֶׁךְ.

קָרָא *he called.* See § 15.

לָיְלָה *night.* See § 11, 11, Note 3. Lex. לַיִל; and for (ָ) under ל (לָ), § 66, (8).

וַיְהִי *and it was.* For ו see §§ 9. 23, with Notes 1. 3. Root הָיָה.

עֶרֶב *evening.* See § 10, 1.

וַיְהִי *and it was.* See above.

בֹקֶר *morning.* See § 10, 1.

יוֹם *day.* See above.

אֶחָד *first.* See § 57, 3.

Gen. 8 : 19, 20.

כָּל־ *all.* See §§ 2. 104. Also § 66, (2). See Lex. כֹּל or כּוֹל.

הַחַיָּה *the beast.* See §§ 9. 3. § 10, 1. Root חָיַי (חָיָה).

כָּל־ *all.* See above.

הָרֶמֶשׂ *the reptile.* See § 9. See Lex. רֶמֶשׂ.

וְכָל־ *and all.* For ו see § 9. See above.

הָעוֹף *the fowl.* See § 9. Lex. עוֹף.

כֹּל *all, every thing.*

רוֹמֵשׂ *moving.* See § 18.

עַל *upon.* See §§ 71. 104.

הָאָרֶץ *the earth.* See § 9. Lex. אֶרֶץ.

לְמִשְׁפְּחֹתֵיהֶם *as to their kinds.* ל see § 9. Suffix הֶם § 14. ת § 11. י § 14, Note 3. See Lex. מִשְׁפָּחָה, מ and ה are Heemantives § 10, 3.

יָצְאוּ *they went.* See § 15. Root יָצָא.

מִן־ *from.* See §§ 71. 104. § 2.

הַתֵּבָה *the ark.* § 9. Lex. תֵּבָה.

וַיִּבֶן *and he built.* ו see §§ 9. 23. י § 16. Root בָּנָה §§ 15. 29.

נֹחַ *Noah.* Lexicon.

מִזְבֵּחַ *an altar.* Heemantive noun, see § 10, 3. Root זָבַח.

לַיהוָה *to Jehovah.* See §§ 9. 63.

וַיִּקַּח *and he took.* ו §§ 9. 23. י § 16. Root לָקַח, § 29, Note 2.

מִכֹּל *from (of) all.* מ see § 9. כֹּל see above.

הַבְּהֵמָה *the cattle.* ה see § 9. Also § 10, *Examples of Heemantive Nouns.*

הַטְּהֹרָה *the clean.* ה see § 9. Page 85, * note. Lex. טָהוֹר or טְהֹרָה.

וּמִכֹּל *and from all.* ו see §§ 9. 62, (2). מ § 9. See above.

הָעוֹף *the fowl.* See above.

הַטָּהוֹר *the clean.* ה see § 9. Lex. טָהוֹר. See page 85, * note.

וַיַּעַל *and he offered.* ו see §§ 9. 23. Root עָלָה, § 15.

עֹלֹת *offerings.* ת see § 11. Sing. fem. עֹלָה Lexicon. See § 10, 1. Root עָלָה.

בַּמִּזְבֵּחַ *on the altar.* ב see § 9. מ Heemantive § 10, 3. Root זָבַח.

SENTENCES.

נִשְׁפַּךְ לָאָרֶץ *it was poured out upon the earth.* see § 17. 2, with (*b*). Root שָׁפַךְ. ל § 9. Lex. אֶרֶץ.

הִמְטִיר יְהוָה *Jehovah caused* (it) *to rain.* See § 17, 3 and (*c*). Root מָטַר, § 15.

הָשְׁלַכְתִּי עָלֶיךָ *I was cast upon thee.* See § 17, 4 and (*d*). תִּי § 15. Root שָׁלַךְ. עָלֶיךָ see עַל § 71. ךָ § 14. י § 14, Note 4 small print.

אֶת־הָאֱלֹהִים הִתְהַלֶּךְ־נֹחַ *with God, Noah walked continually.* see §§ 32. 71. § 2. (The article (ה) is sometimes prefixed to אֱלֹהִים). § 17, 5 and (*e*). § 3. Root הָלַךְ.

דִּבֶּר (דִּבֵּר) לִי *he spoke to me.* See 17. 6, with * note. § 71. Root דָּבַר, § 15.

וּלְשֵׁת יֻלַּד בֵּן *and to Seth there (he) was born a son.* See § 17, 7. Root יָלַד.

הַיֹּצְאִים מִן הָאָרֶץ *who are going out from the land.* See § 18, small print with * note. Root יָצָא.

אָרוּר הַגֶּבֶר *cursed is the man.* See § 19. Root אָרַר. §§ 9. 10, 1.

בָּרוּךְ הַגֶּבֶר *blessed is the man.* See § 19. Root בָּרַךְ.

וְלִמְשֹׁל בַּיּוֹם *and to rule over the day.* See § 20, with † note. Root מָשַׁל.

אִמְרִי לָהֶם *say thou to them.* See § 20. Root אָמַר. §§ 71. 9. 14.

לוּשִׁי וַעֲשִׂי עֻגוֹת *knead thou* (it), *and make thou cakes.* See §§ 20. 85. Root לוּשׁ. §§ 9. 20. 26, 4. 88. Root עָשָׂה. See Lex. עֻגָה. וֹת § 11.

פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ *be ye fruitful* (Root פָּרָה), see §§ 15. 20. 88. *and multiply ye,* (Root רָבָה), §§ 15. 20. 88. *and fill ye,* §§ 9. 15. 20. *the earth,* §§ 2. 32. § 9.

שְׁמַעַן קוֹלִי *hear ye my voice.* See § 20. Root שָׁמַע. § 14. Lex. קוֹל.

שֹׁבְנָה בְנוֹתַי *return ye* (Root שׁוּב), see §§ 20. 85. *my daughters,* וֹת § 11. י § 14, with * note.

וַיְבָרֶךְ אֱלֹהִים אֹתָם *and God blessed them.* Root בָּרַךְ, see § 23, Note 1. For אֹתָם see § 32.

עֲלֵה וּקְבֹר אֶת־אָבִיךָ כַּאֲשֶׁר הִשְׁבִּיעֶךָ׃ *ascend, and bury thy father as he hath made thee swear* (promise), see §§ 26, 4. 55. 4. 9. 62, (2). 20. 32. 71. For Maccaph (־) see § 2. §§ 11, 10. 14, Note 4 small print. §§ 9. 61 (3). 68. 17, 3, (*c*). §§ 14. 97, (1). For *Silluk* under עֶ, and *Soph-pausook* after ךָ, see § 3, Note 2.

הַבֶּט נָא הַשָּׁמַיְמָה *look now towards the heavens,* see §§ 31. 56, (1). Root נָבַט. §§ 72. 9. 59. 13. Lex. שָׁמַיִם, and § 11, 8.

מַה מָּתוֹק מִדְּבַשׁ *what is sweeter than honey,* §§ 70. 24. 9. 60.

וְהַנַּעֲרָה הָיְתָה יָפָה מְאֹד *and the damsel was exceedingly handsome,* Lex. נַעֲרָה, see §§ 26, 2. 25.

וַיֵּלְכוּ לִרְאוֹת אֶת־הַגְּמַלִּים *and they went to see the camels,* see § 16. Root יָלַךְ, see Lex., and also § 29 † note. § 26, 1.

בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים *in the day* (that) *the Lord God made* (lit. to make), see §§ 26. 95.

עָשִׂיתִי זֹאת *I have done this,* see § 26, 3. עֲשִׂיתֶם *ye have done,* see § 26, 3.

הֱיֵה סִתְרִי *be thou my hiding place,* see § 26, 4. § 88.

פְּנֵה אֵלַי *turn unto me*, see §§ 26, 4. 88. § 71, אֶל (אֵלַי) pages 60. 61.

צֵא מִן הַתֵּבָה *go out from the ark*, see §§ 27. 83.

לְעֵת צֵאת הַשֹּׁאֲבֹת *at the time* (that) *the drawers of water go out*, see §§ 27. 90. § 18, with small print. §§ 74. 81.

לֶךְ־אֶל הַמֶּלֶךְ (or לֵךְ) *go unto the king*, see §§ 27. 83. § 71. (*Other forms*, שֵׁב, שֵׁב־שְׁב, רֵשׁ, דַּע).

לָלֶכֶת אֶל הָאָרֶץ (or לֶכֶת) *to go unto the land*, see §§ 27. 90. (דַּעַת לָדַעַת).

תֶּן־לוֹ הַסֵּפֶר (or תֵּן) *give to him the book*, see §§ 27. 84. § 71.

אַחֲרֵי (תֶּת־) תֵּת אֹתוֹ *after to give* (he gave) *him*, אַחַר see § 71. §§ 11, 1. 27. 91. §§ 32. 71.

שָׂא נָא עֵינֶיךָ *lift up now thine eyes*, §§ 27. 84. 72. Lex. עַיִן. § 14, with Note 1. (גַּשׁ־ גֶּשׁ).

שְׂאֵת אֹתָם (לָשֵׂאת) *to bear them*, see §§ 27. 91. §§ 32. 71.

קַח אֶת־הַמַּחְתָּה *take the fire pan*, see §§ 27. 84. For קְחָה and לְקַח see § 84.

לָקַחַת אֶת־הָאִישׁ (קַחַת) *to take the man*, see §§ 27. 91.

קָם עֲלֵיהֶם *he rose up against them*, see § 28. § 71 עַל. § 14, Note 4 small print. בָּא, שָׁב, כָּל, שָׂם, מֵת, שָׁת, see § 28.

מֵת כָּל־בְּכוֹר *all the first-born died*, see §§ 28. 54. § 71 כֹּל.

בָּאָה אֵלָיו *she came to him*, see §§ 28. 54. § 14, Note 4 small print. § 71.

בָּאתִי אִתּוֹ *I came with him*, בָּאתֶם, שַׂמְתִּי, קַמְנוּ, בָּאוּ, קָמוּ, §§ 15. 28. 54. §§ 32. 71.

יְהִי אוֹר *let there be light*, see § 29, Examples. § 101, 2.

וַיַּרְא הָאָדָם *and the man saw*, see § 29, Examples. § 101, 2. For ו *conversive* see § 23.

וַיָּשֶׂם אֹתָהּ *and he placed it* (*her*), see § 29, Examples. §§ 101, 2. 29, † note. §§ 32. 71.

וַיִּתֵּן אִישׁ בִּתְרוֹ *and he placed each* (אִישׁ) *its part*, see § 29 † note and Examples. § 101.

וַיִּבֶן מִזְבֵּחַ *and he built an altar*, see § 29, Examples. §§ 101, 2. 23.

וַיִּטַּע כֶּרֶם׃ *and he planted a vineyard,* see § 29, † note and Examples. § 101. For ֳ under כ (כָּ) see § 66, (8). Also § 3, Note 2.

וַיֵּלֶךְ לְמַסָּעָיו *and he went on his journeyings,* see § 29, † note and Examples. § 101.

לֹא אֹסִף לְקַלֵּל *I will not add to curse,* i.e. I will not curse again, אֹסִף (for אוֹסִיף) root יָסַף see § 29, Examples. See §§ 51. 98. For לְקַלֵּל see § 17, 6, small print, with the † note.

When the Student begins to use his Bible and finds any difficulty respecting the Serviles, he will be particular to refer to the Table § 105, and also to these Exercises.

הִפָּרֶד־נָא מֵעָלַי *be separated from me,* see § 30, small print. Also § 99.

בְּיוֹם הִבָּרְאָם *in the day* (of) *their being created,* see § 30, small print.

יוֹרֶנּוּ בַּדֶּרֶךְ *he will instruct him in the way,* see § 35. Root יָרָה. §§ 51. 98. 45, Note.

מִיּוֹם הִוָּלְדוֹ *than the day of his being born* (his birth); for the *prefix* מ, and *Dagesh* in י see § 60. § 24. See §§ 30, small print. 51. § 14, וֹ Root יָלַד.

מַה־נִּצְטַדָּק *how shall we justify ourselves?* see § 16, נ. Root צָדַק. See § 39. For the *Dagesh* in, and *Kaumets* under ד, see § 17, (*e*) * note. § 66, (5).

מוֹת תְּמֻתוּן *ye shall surely die,* see §§ 28. 92. 46. § 16, with § note.

לְבִלְתִּי בוֹא *not to go,* i.e. so as not to go, see §§ 46. 28. 92.

אִמְרוּ בִלְבַבְכֶם וְדֹמּוּ *commune with your heart, and be patient,* see §§ 20. 47. 87. For dagesh in מ see § 56, 1. For ו see § 20. Root דָּמַם.

רָנִּי וְשִׂמְחִי *sing thou, and rejoice thou,* see §§ 47. 87. 20. Root רָנַן.

יַגִּיהַּ חָשְׁכִּי *he will enlighten my darkness,* Root נָגַהּ, see §§ 52. 56, 1. 98. 45, Note. Also § 16, Note 2.

אֱלֹהִים יָחְנְךָ בְּנִי *may God be gracious to thee my son,* Root חָנַן. see § 45, with the * note.

וִיחֻנֶּךָּ *and may he be gracious to thee,* see § 62, (2). Exceptions. Root חָנַן. § 66, (1). For *Dagesh* in נ see § 56, 1. For *Dagesh* in ךּ see § 97, (7).

וְחַי לְעוֹלָם *and he shall live forever*, Root חָיַי see § 44. For וְ see § 62, (3).

וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ *and the people bowed down and worshipped*, see §§ 23. 44. 38. 40.

וַיִּשְׁתַּחוּ אַרְצָה *and he* (not *they*,) *bowed himself towards the earth*, Root שָׁחָה. see §§ 38. 40. For *Dagesh* in ת see § 8. Also §§ 13. 66, (8).

אַחֲרֵי הַכֹּתוֹ *after he had smitten him* (literally *after to smite him*), Root נָכָה. See § 31, with the Peculiar forms. §§ 99. 26. For *Dagesh* see § 56, 1.

הוֹאִיל מֹשֶׁה בֵּאֵר אֶת־הַתּוֹרָה *Moses began to explain* (lit. *he explained*) the law; Root יָאַל. See §§ 51. 101, 3, Note 3. For בֵּאֵר (=בֵּאֵר) see § 17, 6, small print.

פְּנוּ וּסְעוּ לָכֶם וּבֹאוּ *turn ye, and remove yourselves, and go ye*, Roots פָּנָה, נָסַע, בּוֹא; see §§ 26, 4. 55. 88. 27. 84. (For לָכֶם see § 71). §§ 54. 85. For the *prefix* וּ see § 62, (2). For וּ *ye*, see § 20.

לֹא אוּכַל לְבַדִּי שְׂאֵת אֶתְכֶם *I am not able of myself to bear you*, Root יָכֹל see §§ 15, Note. 51. § 71, page 61. §§ 27. 91. § 32.

הַיֹּשֵׁב בָּהָר לִקְרָאתְכֶם *who dwells on the mountain to meet you*, see §§ 18. 81. 53, (2) Note 2. § 96.

וַנֵּפֶן וַנִּסַּע הַמִּדְבָּרָה *and we turned and we removed towards the mount*, Roots פָּנָה, נָסַע, see § 16 Note 4. § 50. For ו convers. see § 23. For *Dagesh* in ס see § 56, 1. For הַמִּדְבָּרָה see § 59, (1). §§ 8. 13.

לְהֻמָּם *to destroy them*, Root הָמַם. See §§ 47. 94. 66, (1). ם is a *suffix*. For *dagesh forte* in מ see § 56, 1.

עַד תֻּמָּם *until to destroy them* (until they are destroyed), root תָּמַם. See §§ 47. 94. 61, (1). For *Dagesh* in ת and מ see §§ 8. 56, 1.

אַל תְּצֻרֵם וְאַל תִּתְגָּר בָּם *do not molest them, and do not war with them*, Roots צוּר (Kal), גָּרָה (Hithpael). See §§ 98. 50. For *Dagesh lene* in ת, ג, and ב see § 8.

קוּמוּ סְעוּ וְעִבְרוּ *arise ye, remove ye, and pass ye through*, see § 85.

For *dagesh* in ס see § 56, 4 and Note. Root נָסַע, see §§ 27. 84.

תֵּת־תֵּת, תִּתִּי, תִּתּוֹ, לָתֵת לָתֵת, תִּתָּה, etc. come from נָתַן. See §§ 27. 29, Note 2. § 42, Note 1. § 91. See Anomalies.

רְאֵה הַחִלֹּתִי תֵּת לְפָנֶיךָ *see, I have begun (*Hiphil of חָלַל*) to give to thee* (lit. *before thee*), see §§ 26, 4. 44. 27. 71.

הָחֵל רָשׁ לָרֶשֶׁת *begin thou, possess thou,* (in order) *to inherit* (the land), הָחֵל *Imp. Hiph.* of חָלַל, see §§ 31. 99. רָשׁ *Imp. Kal* (in pause) of יָרַשׁ, see §§ 27. 83. לָרֶשֶׁת §§ 27. 90.

וְצַו אֹתוֹ וְחַזְּקֵהוּ וְאַמְּצֵהוּ *and command him, and support him and encourage him*, see § 17, 6 small print, Apocopated forms. § 32. § 17, 6 small print.

רַק הִשָּׁמֶר לְךָ *only be watchful* (take care) *for thyself,* see § 30, small print.

וְהִשְׁתַּחֲוִיתָ לָהֶם וַעֲבַדְתָּם *and thou shouldst bow down to them and thou shouldst serve them,* Root שָׁחָה. See § 26, 3. §§ 38. 40. For *dagesh lene* in ת see § 8. For תָ see § 15. For ו *convers.* see § 22. לָהֶם § 71. וַעֲבַדְתָּם § 22. תָּ §§ 8. 15. ם § 14, also § 97, (1).

הִשָּׁמֵד תִּשָּׁמֵדוּן *ye shall surely be destroyed,* see § 30 small print. § 99. §§ 30. 98. ן *parag.* § 16, with § note. § 46.

כֻּלָּם מֵתִים *all of them are dead,* כֻּלָּנוּ חַיִּים *all of us are alive*, we are all alive, see כֹּל § 71.

וְלֹא תְחָנֵּם *and thou shalt not pity* (spare) *them,* Root חָנַן. ם *suffix* see §§ 14. 97, (1). For *Dagesh forte* in נ see § 56, 1.

עַד־אֲבֹד הַנִּשְׁאָרִים וְהַנִּסְתָּרִים *until to destroy* (he destroys) *those who are left, and those who are hidden,* see §§ 20. 81. § 18 small print, with the * note. For the *Dagesh* in both נ's see § 59, (1), with * note. Dagesh in ת is *lene*, § 8.

תוּכַל כַּלֹּתָם מַהֵר *thou shalt be able to destroy them speedily,* Root יָכֹל, see § 51. Root כָּלָה, § 26, 1. § 17. 6, small print. מַהֵר *Infin.* Piel used adverbially, see Lex. מָהַר.

עַד הִשְׁמִידְךָ אֹתָם *until thou destroy* (lit. to destroy thee,) *them,* see § 31, Anomalies.

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ *and he afflicted thee, and he caused thee to hun-*

ger, and he caused thee to eat (fed thee), Root עָנָה. See § 98. For the *Dagesh forte* omitted in י after ו conversive of the *future*, see § 23, Note 1. For the other two verbs which are *Hiphil*, see §§ 98. 45, Note. For the suffix ךָ see §§ 14. 97, (1).

כִּי יְהוָה מְבִיאֲךָ *for the Lord is bringing* (will bring) *thee*, Root בּוֹא. see §§ 100. 45, Note. § 18 small print. For מְ instead of מַ see § 66, (1) N. B.

שַׁקֵּץ תְּשַׁקְּצֶנּוּ וְתַעֵב תְּתַעֲבֶנּוּ *thou shalt surely loathe it, and thou shalt certainly abhor it*, Piel Infinitives and Futures, see § 17, 6, small print. 98. § 46. For נּ see § 35, or נוּ § 14. § 97, (1).

לְמַעַן עַנֹּתְךָ וּלְמַעַן נַסֹּתְךָ *in order to humble thee, and in order to prove thee;* both forms Piel Infinitive of verbs לה. See § 26, 1. § 17, 6, small print.

הֶרֶף מִמֶּנִּי וְאַשְׁמִידֵם *let me alone* (desist from me), *and I will destroy them*, Hiph. Imp. of רָפָה, see § 31, *Peculiar forms*. §§ 50. 99, Apocopates. מִמֶּנִּי § 71 (page 60), with * note.

הוֹצִיאָם לַהֲמִתָם *he brought them out to slay them*, see § 17, 3 and (*c*). § 51. § 99 * note. Roots יָצָא and מוּת.

פְּסָל־לְךָ *hew out for thyself*, see § 20. § 5.

לְיִרְאָה אֶת־יְהוָה וּלְאַהֲבָה אֹתוֹ *to fear the Lord and to love him*, see § 48.

מַמְרִים הֱיִיתֶם (מַמְרִים page 12, 6, Note 2.) *ye have been rebels*, Root מָרָה, *plur. Part. Hiph.* see §§ 100. 18. § 26, 3.

מִיּוֹם דַּעְתִּי אֶתְכֶם *since the day* (of) *my knowing* (lit. *to know me*) *you*, see §§ 27. 90.

הַעִדֹתִי בָכֶם *I protest against you*, Hiph. of עוּד; for (וֹ —) epenthetic see § 44. §§ 9. 71.

בָּתִּים, בָּתֵּי, etc. come from בַּיִת (*a house*), see § 11, 5, 10.

מֵי, מֵימֵי are from מַיִם (*water*), see § 11, 8, 10. § 21.

קוּם רֵד מַהֵר *arise, descend, hasten*, see §§ 85. 83. § 17, 6 small print.

וַאֲהֵבְךָ וּבֵרַכְךָ וְהִרְבֶּךָ *and he will love thee, and he will bless thee, and he will increase thee*, Root אָהַב Conjuga. *Kal* with suffix ךָ (see §§ 14. 97, (1)). Root בָּרַךְ Conjuga. *Piel*, § 17, 6, with small

print. Root רָבָה, *Hiphil.* For ו *conversive* in these verbs see § 22.

וַיְלַמֵּד, וַיְבָרֵךְ, וַיְהִי, etc. For such forms (i. e. futures with the omission of *Shevau* under י) see § 62, (2) Exceptions.

הָבוּ לָכֶם *appoint ye for yourselves,* Root יָהַב. see §§ 27. 83.

אֱלֹהֵי אֲבוֹתֶיךָ *the God of thy fathers,* אֱלֹהִים is a pluralis excellentiæ, used by way of eminence. אָב is anomalous, see § 11, 6, 10.

הַנָּשִׁים *the women,* see Lex. נָשׁ and אִשָּׁה, and § 11, 6.

וַתָּהִינוּ לַעֲלוֹת הָהָרָה *and ye regarded it as a light thing to go up to the mount,* Root הוּן, Hiphil. Root עָלָה, see §§ 26, 1. 95. 13.

לָךְ *to thee,* בָּךְ *with, by, against thee,* see §§ 71. 66, (8).

וַנַּךְ אֹתָם *and we smote them,* Root נָכָה, 1 pers. plur. Hiphil. See §§ 50. 98. 101, 3.

בְּצֵאתָם מִמִּקְדָּשׁ *in their going out from the sanctuary,* Root יָצָא. See §§ 27. 90.

וְלִבְכֹּתָהּ *and to weep* (for) *her,* Root בָּכָה. See § 26, 1. For the small כ see page 12, 6, Note 2.

הֶהָשֵׁב אָשִׁיב *shall I certainly bring back?* Root שׁוּב, *Infin.* and *Fut. Hiphil.* See §§ 36. 46. 98. 99.

הַטִּי נָא כַדֵּךְ *incline thou, I pray, thy bucket,* Root נָטָה, *Hiph. Imp.* 2d *fem.* see §§ 20. 31.

וְהָאִישׁ מִשְׁתָּאֵה לָהּ מַחֲרִישׁ לָדַעַת הַהִצְלִיחַ *and the man gazing at her, kept silence,* (in order) *to know whether* (the Lord) *had prospered* (her), Root שָׁאָה, see §§ 38. 100. Also § 45, Note. For the last word (Hiph. praet. of צָלַח) see § 17, 3 & (*c*). § 36.

טֶרֶם יִצְמָח, טֶרֶם אֲכַלֶּה *before it flourished, before I had finished,* see § 37.

וַתֹּאמֶר שְׁתֵה וָאֵשְׁתְּ *and she said, drink, and I drank,* see §§ 26, 4. 55. 88. § 16, Note 4. § 23, Notes 2, 3. § 50.

וָאֹמַר בַּת מִי אַתְּ *and I said* (see § 23, Note 2. § 34.), *whose daughter art thou,* §§ 70. 67.

הֲתֵלְכִי עִמִּי *wilt thou go with me?* Root יָלַךְ. See §§ 36. 16.

יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם אֲשֶׁר חָי *the days of the years of the life of Abraham which he lived,* from יוֹם, שָׁנָה, חַי (חַיִּים), see § 11, 10. For חָי (חַי) see §§ 44. 66, (8).

וַיִּתְאַחַר, וַיֵּאָסֵף, וָאֵרָא (from רָאָה), יֵחָלֵק, תֵּעָשֶׂה (once תֵּיעָשֶׂה), etc., see § 30, with the Note.

וַיֵּשְׁתְּ וַיָּקָם וַיֵּלַךְ וַיִּבֶז *and he drank, and he rose up and went away, and he despised,* etc. Roots שָׁתָה (see § 16, Note 4. § 23, Note 3.), קוּם, יָלַךְ (§ 66, (6.)), בָּזָה § 50. See also § 29, † note.

גְּשָׁה־נָּא וּשְׁקָה־לִּי *come, I pray, and kiss me,* Roots נָשַׁק, נָגַשׁ, see §§ 27. 84. For *dagesh lene* in גּ see § 8. For dagesh *forte* in נּ and לּ see § 56, 4. For וּשְׁ see §§ 4, † note. 62, (4) Note 1.

הַיְדַעְתֶּם אֶת־לָבָן הֲשָׁלוֹם לוֹ *do ye know Laban? Is he well?* see § 36, הַ, הֲ.

וַיֵּט אָהֳלֹה (generally אָהֳלוֹ) *and he spread his tent,* Root נָטָה, see §§ 50. 101, 3. For ה (instead of ו) see § 14.

לֹא נַכֶּנּוּ *we will not smite him,* Root נָכָה, Hiphil. see §§ 98. 35. 101, 3.

וְלֹא יָכְלָה עוֹד הַצְּפִינוֹ *and she was no longer able to conceal him,* Root יָכֹל. For הַצְּפִינוֹ see §§ 31. 14. For Dagesh *forte* in צ see § 56, 5.

וַתֵּתַצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה (for וַתִּתְיַצֵּב) *and his sister* (אָחוֹת) *placed herself far off,* (in order) *to observe,* etc. Root יָצַב, see Anomalies. For *dagesh* in צ see § 17, (*e*) and * note. § 56, 2. For דֵּעָה see § 90.

גָּאֹה גָּאָה *he has completely triumphed,* see § 46, ‡ note.

כְּמוֹ עֵשֶׂב *like the herb,* see § 9, Note. מִדֵּי חֹדֶשׁ *from month* (to month), see § 9, Note.

פִּי, פִּיךָ, פִּיו (פִּיהוּ), פִּיהָ, פִּינוּ, פִּיכֶם, פִּיהֶם, etc. are from פֶּה *a mouth.* See § 11, 10.

בְּנִי, רַבָּתִי, מְלֵאֲתִי, עֶזְרָתָה, יְשׁוּעָתָה, בְּנוֹ (*once*), מַעְיְנוֹ, חַיְתוֹ (*once*), מַלְכִּי, etc. are from חַיָּה, מַעְיָן, בֵּן, יְשׁוּעָה, עֶזְרָה, etc., ו, ה, and י are paragogic. See § 11, 11 Note 3. § 14, ☞ note.

יָמֵיכֶם, יָמֵינוּ, יָמֶיהָ, יָמָיו, יָמֶיךָ, יָמוֹת, יָמִים, (יָמָי) יְמֵי, יָמַי, יְמֵיהֶם, etc. are from יוֹם *a day*, see § 11, 10.

קְחָה, שְׁבָה, דְּעָה, לְכָה, קוּמָה, זַמְּרָה, נִצְּרָה, שָׁמְרָה, (שְׁמָעָה) שִׁמְעָה (from לָקַח), בִּינָה, הַגִּישָׁה, הוֹשִׁיעָה (or הֹ), הָאִירָה, etc., see §§ 49. 83—87.

הִטָּהֲרוּ, הִזְהַמְתִּי, אֲרוֹמֵם, הֲכַבֵּס, הֲדַשְּׁנָה, הֲטַמֵּא, וְהִטַּהֵר, וְהִדַּבֵּר, see § 17, (*e*) with † note. § 40, Note 2.

שָׁתוּל עֵץ *a tree planted*, see §§ 19. 80.

אֲשֶׁר תִּדְּפֶנּוּ רוּחַ *which the wind drives* (him, it) *away*, Root נָדַף. See § 35.

לֹא יָקֻמוּ *they shall not rise up*, Root קוּם *future Kal.*

יֶהְגּוּ רִיק *they imagine a vain thing*, Root הָגָה. The *future* is often used to denote *present* time.

נְנַתְּקָה אֶת־מוֹסְרוֹתֵימוֹ *let us tear asunder their yoke* (yokes), Root נָתַק. See § 98. § 16, Note 3. § 49. For suffix מוֹ see § 14, Poetic. For י preceding מוֹ see § 14, Note 3.

יִלְעַג לָמוֹ *he will laugh at them*, see § 14. § 71 לָמוֹ.

הַיּוֹם יְלִדְתִּיךָ *this day have I begotten* (appointed) *thee*, Root יָלַד. See § 97, (1), (3), (7). For *dagesh lene* in ת see § 8.

שְׁאַל מִמֶּנִּי וְאֶתְּנָה *ask of me, and I will give*, see § 48. § 71 מִמֶּנִּי, with * note. Root נָתַן, see § 16, Note 3. § 49.

תְּרֹעֵם *thou shalt dash them in pieces*, Root רָעַע fut. Kal, ם suffix.

הַשְׂכִּילוּ הִוָּסְרוּ *be ye wise, be ye warned*, Roots שָׂכַל, יָסַר Imper. Hiph. and Niphal. See §§ 31. 99. § 30, small print. § 51.

אַשְׁרֵי חוֹסֵי בוֹ *the happinesses of* (prosperity to) *all who trust in him*, See Lex. אֶשֶׁר. § 71. § 72, Note 2. § 11, 1. § 79.

רַבּוּ (צָרַי) צָרָי *my enemies have increased*, Roots רָבַב, צוּר. See § 42. §§ 54. 76.

קָמִים עָלָי *they are rising up against me*, Root קוּם. See §§ 54. 76. § 71 עַל.

מֵרִים רֹאשִׁי *he who lifts up my head*, Root רוּם, part. Hiphil. See § 100. § 18, small print. § 45, Note.

לַמְנַצֵּחַ *to (for) the leader of the music,* Root נָצַח Piel part. See § 100 § 18, small print. § 56, 2. § 65.

בְּקָרְאִי עֲנֵנִי *when I call, answer me,* see § 20 with § 33. Root עָנָה, see § 26, 4. §§ 55. 88. For נִי see § 97, (7) Note.

נְסָה (for נְשָׂא) *lift up,* see § 53, (2), Note 1. § 84.

הַדִּיחֵמוֹ כִּי מָרוּ בָךְ *cast them out, for they have rebelled against thee,* Root נָדַח, Hiph. Imp. see § 31. מוֹ §§ 14. 97, (1). Root מָרָה, § 26, 3. For בָךְ (instead of בְּךָ) see §§ 71. 66, (8).

וְתָסֵךְ עָלֵימוֹ *and thou wilt protect them,* Root סָכַךְ Hiph. see § 98. עָלֵימוֹ (literally) *upon, around them;* מוֹ § 14.

אֵין מַצִּיל *no one is delivering* (delivers), Root נָצַל, Hiph. part. see § 100.

מוֹשִׁיעַ יִשְׁרֵי־לֵב *he is saving the upright of heart,* Root יָשַׁע Hiph. part. see §§ 100. 51.

הֵכִין לוֹ *he hath prepared for himself,* Root כּוּן Hiph. praet. § 17, (*c*).

לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם *to quiet the enemy and the revengeful,* Root שָׁבַת, Hiphil Infin. see § 31. Root אָיַב, § 18. § 77. Root נָקַם, Hithpael part. § 100. § 56, 2.

אֲשֶׁר כּוֹנַנְתָּה *which thou hast ordained,* Root כּוּן Piel, see § 17, 6 ‡ note. But see page 72, large print 2. For תָּה (instead of תָּ) see §§ 15. 49, Note 3.

כְּרֻם זֻלּוּת *when terror is lifted up,* Root רָמַם (רוּם?), see §§ 47. 94.

הַבִּיטָה עֲנֵנִי הָאִירָה עֵינַי *look, answer me, enlighten my eyes,* Root נָבַט Hiph. Imp. see § 31. For ה parag. see § 49. Root עָנָה, §§ 55. 88. Root אוֹר Hiph. Imp. § 31 הָ. § 49.

צָרַי יָגִילוּ כִּי אֶמּוֹט *my enemies will rejoice when I am moved,* Root צוּר, see §§ 54. 76. Root גִּיל (גּוּל). Root מוֹט, Niph. fut. § 98. § 30.

[N. B. Should the learner find any difficulties in ascertaining the root, he is referred to § 29, with the † note, and to § 101.

Here it may noticed also, that a few verbs פ״י resemble those in פ״נ (see § 42); as יִצֹּר, יִצֹּק, יִצָּתוּ, יִקַּץ, יִשָּׁרְנָה, etc. Fut. *Kal* of יָצַר, יָצַק, יָצַת, יָקַץ, יָשַׁר; *Niphal* נִצַּת, נִצַּק, etc.; *Hiphil* הִצִּית, הִצִּיק, etc.; *Hophal* הֻצַּק, יֻצַּג, יֻצַּע, etc. from יָצַת, יָצַק, יָצַג, יָצַע. Other examples, מֻצָּק, הוּסַּד, מוּסָּד.

But after all, there is nothing so well calculated to enable the student to find the root, as a thorough knowledge of the *uses* of the *Serviles* which are contained in the sections enclosed in *Brackets*. I must repeat here, what has been said in the Preface, viz. that these should be read *often* and *attentively*, till they become very familiar. It must not be forgotten also, that there is a large and full list of *Peculiar* and *Anomalous* forms at the end of the Grammar, to which one can refer in extreme cases.]

בִּעֵר, נִאֵץ, מִלֵּט, צִוָּה, מִלֵּא מִלֵּא, שִׁלַּח שִׁלַּח, דִּבֵּר דִּבֵּר, קִדֵּשׁ קִדֵּשׁ, הִתֵּל הֵתֵל, שֵׁרֵת, רֵעָה, אֵחַר, פֵּאֵר, בֵּרֵךְ בֵּרֵךְ, כִּחֵשׁ, לִהֵט, נִשָּׁה (*once* for נִשְּׁנִי, נִשָּׁה), etc. See § 17, 6. הֵתֵל־,

פַּקֵּד, נַאֵץ, רַבֵּה, צַחֵק־, נַחֵם, כַּתֵּר, פַּלֵּג, שַׁלַּח שַׁלֵּחַ, דַּבֶּר־, קַדֵּשׁ, בָּרֵךְ־ בָּרֵךְ, כַּלּוֹת כַּסּוֹת (from כָּסָה and כָּלָה see § 26, 1.), קָרֵב, שָׁרֵת־, etc. See § 17, 6 small print, with the † and ‡ notes.

שֹׁרֵשׁ, בֹּרַךְ, זוֹנָה, אוּזָּל, יוּלַּד, אָדָם, שָׁדֵד, רֵחַץ, צֻוָּה, לֻקַּח, קֻדַּשׁ, זֹרַע, דֹּחוּ (from דָּחָה), גֹּאַל, דֹּעַךְ, בֹּעַר, קֹרָא, etc. See § 17, 7, with small print.

עֲשׂוּ, אִמְרוּ, etc. סֹבִּי, קְחִי, שְׂאִי, שְׁבִי, בֹּאִי, קוּמִי, גְּלִי, עֲשִׂי, אִמְרִי, etc. ־ָנָּה, ־ָן, ־ָנְ, ־ָן. See §§ 20. 83—89 inclusive.

אַרְזֵי אֵל *lofty cedars*, עֶבֶד עֲבָדִים *an abject slave*, etc. see § 25. 2, 3, 4.

יְעוֹפֵף *it shall fly*, נְרוֹמַם, מְשׁוֹבֵב, תְּמוֹתֵת, אֲכוֹנֵן, תְּקוֹמֵם, etc. See § 17, 6 ‡ note. Also page 72 large print.

אֹכַל אֹכַל (*once* אוֹכַל) *I shall eat*, אֹמַר, אֹהַב אֹהֵב, אֵחַר, etc. see § 34.

אֲרוֹמְמֶנְהוּ, קָחֶנּוּ, קָחֶנָה, יוֹרֶנּוּ, תְּכַלֶּנָּה, אֵיכֶנָּה, אֵיכֶנּוּ, תְּחַתֶּנָּה, קָבְנוֹ, יִשְׁנוֹ, etc. See § 35.

—הֲ, —הַ, —הֶ (—הָ) interrogative, see § 36.

אָז or טֶרֶם coming before *futures*, see § 37.

שַׁתָּה (שַׁתָּה), מַתָּה (מַתָּה), מַתִּי, חַתָּה, הִשְׁחַתֶּם, שִׁחַתָּ, כְּרַתֶּם, כָּרַתָּ, כָּרַתִּי, בָּנוּ, לָנוּ, etc. See § 42, Notes 2, 3.

Note. Dagesh *lene* occurs after יְהוָֹה because this word is read as if written אֲדֹנָי, i.e. with an *implied* silent Shevau under י; as יְהוָֹה בְּ׳, יְהוָֹה כִּ׳, יְהוָֹה תְּ׳, etc. See § 8.

הַבָּא *who came,* הֶחָי *that lives,* הַשָּׂם *who hath placed,* see § 81, Note. § 9. §§ 28. 44. For Dagesh *forte* in שׁ and ב, see § 59, with * note. For the omission of it in ח see § 59, (2).

In order to account for the various changes of the *vowels*, the student should read carefully § 66. Also §§ 59—65 inclusive.

For forms like שֶׁהָיוּ, שֶׁהָיָה, שֶׁיָּבוֹא, שֶׁיֵּשׁ, שֶׁגַּם, שֶׁאֲנִי, שֶׁלֹּא, שַׁלָּמָּה, שְׁעָדֶם, שֶׁהוּא, שֶׁאַתָּה, i. e. with prefix שׁ, see §§ 9. 64.

For forms like הַיֶּלֶד, הַחַלּוֹ הַחֵל, הַמֵּס, הַדּוּשׁ, הַבּוֹז, הַסֹּב, הֵרֹמּוּ, הַקּוֹם, etc. See § 30 small print. § 99, Niphal.

גָּדוֹל עֲוֹנִי מִנְּשׂוֹא *my sin is too great to be forgiven,* see Lex. עָוֹן. §§ 20. 24.

וַיָּשֹׁכּוּ הַמָּיִם *and the waters were assuaged,* Root שָׁכַךְ, see § 29, Note 3. Also § 16, Note 4. For *Dagesh* in כ see § 56, 1.

אָז הוּחַל לִקְרֹא *then it was begun to call,* etc. See § 29, Note 3. § 17, 4 and (*d*).

מִי שָׂמְךָ שַׂר *who hath appointed thee a ruler?* See §§ 28. 97, (1).

קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ *arise thou, shine thou, for thy light hath come,* §§ 54. 85. § 28. Lex. אוֹר. For ךְ (fem. suff.) see § 14.

בַּיּוֹם הַהוּא *on that day,* בַּיָּמִים הָהֵם *in those days,* הָאָרֶץ הַהִוא *that land,* בָּעֵת הַהִוא *in that time,* הַסֵּפֶר הַזֶּה *this, that book,* הָאָרֶץ הַזֹּאת *this, that land,* see §§ 67, Note 1. 69.

אֵלֶּה הַדְּבָרִים *these* (are) *the words,* הַדְּבָרִים הָאֵלֶּה *these, those words, things,* הָאֲרָצוֹת הָאֵל *these, those lands,* see § 69.

עֵינַיִם רָמוֹת *eyes* (that are) *lifted up,* i. e. proud looks, see § 12. §§ 54. 76.

יֹסֵף עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים (for יוֹסֵף) *he will increase you* (from what) *ye are,* (to) *a thousand times* (more), Root יָסַף fut. Hiphil. See §§ 51. 98. § 101, Note 3, with * note. For כָּכֶם see § 71.

וְהִנְּכֶם הַיּוֹם *and behold ye are this day,* etc. from הִנֵּה and כֶם see § 71, page 61.

לֹא־תַכִּירוּ פָנִים בַּמִּשְׁפָּט *ye shall not regard faces in judgment,* i. e. ye shall not judge partially, Root נָכַר Hiphil, see § 43, Note. § 98.

וְיָשִׁבוּ אֹתָנוּ דָּבָר *and they will bring us an answer,* Root שׁוּב Hiphil, see § 98. For אֹתָנוּ see § 71, page 60.

לַחֲנֹתְכֶם *for you to encamp*, Root חָנָה Kal, see § 26, 1. For לַ (instead of לְ) see § 61, (3).

לַרְאֹתְכֶם *to show you* (cause you to see), Root רָאָה Hiphil, see § 26, 1. For לַ see § 61, (2).

אַל־תֵּחַת *thou shalt not be terrified*, Root חָתַת Niphal, see § 30, small print. § 98.

קְרַב אַתָּה וּשְׁמָע *approach thou and hear*, see §§ 48. 62, (4) Note 1.

זָבַת חָלָב וּדְבָשׁ *flowing* (from זוּב participle act. fem. Kal,) (with) *milk and honey*, see §§ 54. 76.

מֵאַהֲבַת יְהוָֹה אֶתְכֶם וּמִשָּׁמְרוֹ *since Jehovah loves you, and since he would keep it* (viz. the oath), see § 48. Also Lex. אַהֲבָה. § 32. § 33. For *Dagesh* in שּׁ see §§ 56, 1. 60, (1).

וְהִכִּיתָם הַחֲרֵם תַּחֲרִים אֹתָם *and thou shalt smite them; thou shalt utterly devote them to destruction*, Root נָכָה Hiphil praet. 2d pers. with ם suffix. Root חָרַם infin. and future Hiphil, see §§ 31. 46.

יָד הַנְּטוּיָה, זְרוֹעַ *a hand, an arm stretched out*, Root נָטָה, see §§ 19. 53. 80. 81.

אֵיכָה אוּכַל לְהוֹרִישָׁם *how shall I be able to drive them out*, Root יָכֹל, see § 51. Root יָרַשׁ, see § 31 הו.

וְצֹאנְךָ יִרְבְּיֻן *and thy sheep shall increase*, Root רָבָה, see § 53. For ן see § 16.

הַמַּאֲכִלְךָ מָן *who caused thee to eat manna*, Root אָכַל part. Hiphil, see § 18, with small print. § 45, Note. §§ 81. 82. 100. For *Dagesh* in מּ see § 59, (1).

לְשָׁרְתוֹ וּלְבָרֵךְ *to serve him and to bless*, Root שָׁרַת infin. Piel, see § 17, 6 small print.

זֹבֵחַ תּוֹדָה יְכַבְּדָנְנִי *he who offers praise, honors me*, see § 18. Root כָּבַד fut. Piel, see §§ 35. 98.

אַרְאֶנּוּ *I will show him*, fut. Hiph. of רָאָה, see §§ 35. 98.

יוֹדוּךָ עַמִּים כֻּלָּם *all people shall praise thee* (literally *they shall praise thee, people, all of them*), Root יָדָה fut. Hiph. see §§ 51. 98. For כֻּלָּם see כֹּל § 71, page 61.

A LIST

OF

PECULIAR AND ANOMALOUS FORMS

FOUND IN THE HEBREW BIBLE.*

א

אֲאַבֶּדְךָ from אבד fut. Piel.
אֲבָדְהָן - אַב Chald.
אָבוּא - אבה praet. Kal.
אֵבוֹשׁ - בּוֹשׁ fut. Kal.
אָבִי - בּוֹא - Hiph.
אֹבִידָה - אבד - Hiph.
אֲבָרֶכְךָ for הַבְרֵךְ from בָּרַךְ imper. Hiph.
אֶגְאָלְתִּי (for הִגְ׳) from גּאל praet. Hiphil.
אֶדַּדֵּם אֶדַּדֶּה from דדה fut. Hithpa.
אֶדֹּם from דמם fut. 'Kal.
אֲדִיקֵם - דקק - Hiph.
אֶדַּמֶּה - דמה - Hithpael.
אִדָּרֵשׁ (for הִדָּ׳) from דרשׁ infin. Niphal.
אֹהַב אֱהַב from אהב fut. Kal.
אֲהוֹדֶנּוּ from ידה fut. Hiph.
אֱהִי - היה - Kal.
אֶהֱמָיָה from המה fut. Kal.
אוֹדְךָ אוֹדְךָ from ידה fut. Hiph.
אוֹדֶנּוּ from ידה fut. Hiph.
אוֹחִוֹלָה - חול - Hiph.
אוֹכִיל - אכל - Hiph.
אוֹכַל - אכל - Kal.
אוֹלֵךְ אוֹלִיךְ from ילך fut. Hiph.
אוֹצְרָה from אצר fut. Hiph.
אֹרוּ - ארר imper. Kal.
אוֹתִיּוֹת - אתה part. plur. Kal.
אָזִין - אזן fut. Hiph.
אֱזָל - אֲזַל Chald.
אָזְלַת for אָזְלָה from אזל 3d fem. Kal.
אֲחַוְךָ אֲחַוֶּךָּ from חוה fut. Piel.
אָחַז from חזה fut. Kal.
אֲחַטֶּנָּה - חטא - Piel.
אֲחָיוֹת - אָחוֹת.
אָחֵל & אֲחֵל from חלל fut. Hiph.
אֶחֱרוּ from אחר praet. Piel.

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* There are a few forms omitted *here* which are noticed in the *body* of this Manual.

The *Article* ה and the *Prefix* ו (excepting in a few *particular* cases) are *also* omitted.

אֲחַת from נְחַת Chald. Aph.
אֵחַתָּה - חתת fut. Niph.
אַט - נטה - Hiph.
אֵיכָכָה - אֵי or אַי page 61.
אֵילְכָה - ילך fut. Kal.
אֵינֵימוֹ - אַיִן page 61.
אֵיתַם - תמם - Kal.
אַךְ - נכה - Hiph.
אָכוֹת - כתת - Kal.
אֲכַל - כלה - Piel.
אֲכַלֶּךָ - כלה - Piel.
אָכֵן for הָכֵן from כון infin. Hiph.
אַכֶּנּוּ from נכה fut. Hiph.
אִכַּף - כפף - Niph.
אֶכְרֶה - כרה - Kal.
אֶמְאָסְאֵךְ from מאס fut. Kal.
אַמָּהוֹת from אָמָה.
אֻמְלַל from אמל part. Pual.
אָמְרֵ for אָמְרוּ from אמר praet. K.
אַנְבָּה from אָב with suff. ה.
אִנְדַּע - יְדַע Chald.
אֲסַעֲרֵם - סער fut. Piel.
אֹסִפְךָ - אסף - or part. K.
אֹסְרֵי - אסר part. Kal.
אֶסְּרֵם - יסר fut. Kal.
אַפְאֵיהֶם - פאה - Hiph.
אֱפוּ - אפה imp. Kal.
אֶפַּת - פתה fut. Niph.
אַצִּיעָה - יצע - Hiph.
אֶצֹּק - יצק - Kal.
אֶצֹּר אֶצָּרְךָ from יצר fut. Kal.
אֶקַּח from לקח fut. Kal.
אֶקְחָה - לקח - Kal.

אֶקְרָאָה from קרא fut. Kal.
אָרָה - ארר imp. Kal.
אֵרָא - ראה fut. Niph.
אֲרוֹמָם - רום - Hithpa.
אֲרַיָּוֶךְ - רוה - Piel.
אַשְׁכִּים (for הַשְׁ׳) from שכם infin. Hiph.
אַשְׂמְאִילָה from שָׂמַאל fut. Hiphil.
ואשר אשר (Ezek. 3: 15), read וָאֵשֵׁר from שׁוּר fut. Kal.
אֶשְׁתּוֹלְלוּ (for הִשְׁ׳) from שׁלל praet. Hithpoel.
אִשְׁתִּיו from שְׁתָה 3d plur. praet. Kal Chald.
אֶשְׁתַּחֲוֶה from שחה fut. Hithpalel.
אֶשְׁתַּעֲשַׁע from שעע fut. Hithpalpal.
אֶתְוַדַּע from ידע fut. Hithpael.
אֶתְחַבַּר (for הִתְ׳) from חבר praet. Hithpael.
אֵתָיוּ from אתה (אתא?) imp. K.
אָתָנוּ - אתה (אתא?) praet. K.
אֶתְּקֶנְךָ - נתק fut. Kal.

ב

בָּאוֹת, בָּאַי, בָּאִים, בֹּאִי, בֹּאָה, בָּאת, בֹּאָכָה, בֹּאֲךָ, בֹּאֶךָ, בָּאֵת from בוא Kal.
בְּדֵי from דַּי דֵּי.
בַּהֲכִין (for בְּהָ׳) from כון praet. Hiphil.
בֵּהָרֵג (for בְּ׳) from הרג infin. Niph.
בְּהִשְׁתַּחֲוָיָתִי from שחה infin. Hithpalel.
בְּהִשַּׁמָּה from שָׁמֵם infin. Hoph.

בּוֹכִיָּה from בכה part. fem. Kal.
בַּז - בּוּז praet. Kal.
בָּזוּי - בזה part. Kal.
בּוֹשַׁסְכֶם - בשס infin. Poel.
בַּזֵּר - בזר imp. Piel.
בִּיקְּרוֹתֶיךָ from יָקָר, יְקָרָה.
בָּכוֹ - בכה infin. Kal.
בָּמֳתֵי - בָּמָה.
בָּנוּ - בּוֹא praet. Kal.
בְּנוֹתֶיךָ - בנה infin. Kal.
בְּעַנְנִי - ענן infin. Piel.
בְּעָיוּ - בעה imper. Kal.
בְּצֵאתָיו - בִּצָּה.
בָּרָם, לְבָרָם from ברר infin. Kal.
בְּשַׁגָּם from שגג infin. Piel.
בְּשַׁלְמֵי, בְּשֶׁלִּי from שֶׁל.
בָּתִּים בָּתֵּי etc. from בַּיִת.

ג

גָּבְהָא for גָּבְהָה from גָּבַהּ 3d fem. praet. Kal.

גַּל from גלל imp. Kal, or גלה imp. Piel.

גָּלָת for גָּלְתָה from גלה fem. Kal.
גַּעַת from נגע infin. Kal.
גֶּשׁ, גֶּשׁ־, גְּשָׁה, גֹּשִׁי, גֹּשׁוּ from נגשׁ imp. Kal.
גֶּשֶׁת, גִּשְׁתּוֹ from נגשׁ infin. Kal.

ד

דַּלִּיוּ from דלה or דלל imp. Kal or Piel.

דַּנְנִי from דנן praet. Kal.
דִּמְכֶם - דָּם.
דֵּעָה, דַּעַת from ידע infin. Kal.
דְּעָה דַּע from ידע imp. Kal.
דְּרִיוֹשׁ from דרשׁ infin. Kal (Piel ?).

ה

הֶאֱזְנִיחוּ from זנח praet. Hiph.
הַב, הָבָה, הָבוּ from יהב imp. K.
הֹבְאִישׁ from בּוֹשׁ, יָבֵשׁ Hiph.
הֻבָאת - בּוֹא praet. fem. Hoph.
הָבוּ - יהב imp. or praet. K.
הִבּוֹק - בקק infin. Niph.
הָבִי - בּוֹא imp. Hiph., or יהב imp. Kal.

הָבַר from ברר infin. Hiph.
הֹגָה - יגה praet. Hiph.
הָגוֹ - הגה infin. Kal.
הֹגוֹ - הגה infin. Poel.
הָגְלָם - גלה praet. Hiph.
הָגְלָת - גלה fem. praet. Hoph.
הִדּוֹשׁ - דּוּשׁ infin. Niph.
הֵדַק - דקק infin. Hiph.
הֻדַּשְׁנָה - דָּשֵׁן praet. Huthpaal.
הֱוֵא - הוה imp. Kal.
הוֹבָדָה - אבד infin. Chal. Aph.
הוּבַד - אבד Chald. Hoph.
הוֹדָה - ידה praet. Hiph.
הוּכָּה - נכה praet. Hoph.
הוֹדוּ - ידה imp. Hiph.
הוֹדוֹת - ידה infin. Hiph.
הוֹדַע - ידע praet. Hoph.
הוּלֶּדֶת, הֻלֶּדֶת from ילד infin. Hoph.

הוּלָּלוּ from הלל Pual.
הַוְצֵא - יצא imp. Hiph.
הוֹשְׁבוֹתִים - ישב Hiphil.
הַוְשַׁר - ישר imp. Hiph.
הוּתַל from התל Pual (תלל Hoph.?).

הֲזָדָה from זִיד infin. Chal. Aph.

הִזְדַּמִּנְתּוּן - זמן Chald. Ithpael.

הִזִּילוּ from זלל Hiphil.

הִזַּכּוּ (for הִתְזַ׳) from זכה imper. Hithpael.

הִזָּרוֹתֵיכֶם from זרה infin. Niph.

הֶחְבְּאָתָה - חבא 3d fem. Hiph.

הֶחֳדַלְתִּי - חדל praet. Kal, ה interrogative.

הַחֲוֹנִי - חוה Chald. Aph.

הֶחֱטִי praet., and הַחֲטִי infin., from חטא Hiph.

הַחֵלּוֹ הֵחַל from חלל praet. Hiph. and infin. Niphal.

הֶחֱלִי from חלה praet. Hiph.

הַחִלָּם - חלל infin. Hiph.

הֶחֱשׁוּ - חשה imp. Hiph.

הַחִתֹּתִי - חתת Hiph.

הַטִּי הַטּ - נטה imp. Hiph.

הִטֶּהָרוּ - טָהֵר Hithpael.

הִטַּתּוּ - נטה 3 fem. Hiph. with suffix ו (וֹ).

הַטּוֹתָה - נטה infin. Hiph.

הִטַּמָּא - טָמֵא Huthpaal.

הֱיֵה for הֱיוּ from היה Kal.

הֵילִיכִי from ילך imp. fem. Hiph.

הֵימַן - אמן Chald. Aph.

הַיְתִי praet., הַיְתָיָה infin. Aph.; הֵיתָיִת Hoph. praet. fem.; הֵיתָיו, from אתה.

הִכַּבֵּס from כבס Huthpaal.

הַכֵּה הַךְ from נכה imp. Hiph.

הִכּוּם - נכה Hiph. with suff.

הִכּוֹנָן - כון Hithpolel.

הַכּוֹת - נכה infin. Hiph.

הָכִיל from אכל infin. Hiph.

הִכְּךָ - נכה Hiph. with suff.

הִכָּם - נכה Hiph. with suff.

הֲכִנּוּ (for נְנוּ׳) from כון Hiph.

הַכֵּנִי from נכה Hiph.

הַכֵּינִי - נכה imp. Hiph.

הִכְרַתִּי - כרת Hiph.

הֶלְאָת - לאה 3d fem. Hiph.

הֲלוֹ (for הֲהִלּוֹ) הלל infin. Hiph.

הָלְכוּא (for הָלְכוּ) from הלך 3d plur. praet. Kal.

הֲמ for הֵם which see.

הֲמֵהֶם from הֵם or הָם.

הֵמִין - ימן Hiph.

הֱמִיתִיו - מות Hiph.

הֻמְכוּ - מכך Hoph.

הִמֵּס - מסס infin. Niph.

הִמְסִיו - מסה 3d plur. Hiph.

הִמְצִיתִיךָ - מצא Hiph.

הַמְּרוֹתָם - מרה infin. Hiph.

הֵמַתִּי, הֵמַתָּה from מות Hiph.

הִנָּבְאוֹתוֹ from נבא infin. Niph.

הָנַח from נוּחַ or ינח imp. Hiph.

הִנֶּחָמְתִּי from נחם Hithpael.

הִנִּיחַ - נוּחַ or ינח Hiph.

הֻנִּיחַ - נוּחַ or יָנַח Hoph.

הַנְעֵל - עלל Chald. Aph.

הֲנָפָה - נוף infin. Hiph.

הִסִּית - סות Hiph.

הַעַל - עלה imp. Hiph.

הֶעֱלָה - עלה Hiph.

הָעֳלָה - עלה Hoph.

הַפֹּרְךָ - פרה part. Kal with article and suffix.

הַפִּרְכֶם from פרר infin. Hiph.

הִצְטַיַּדְנוּ from צוד Hithpa.
הֻצַּג from יצג Hophal.
הַצִּית - יצת Hiphil.
הֻצַּע - יצע Hophal.
הֻקַּם - קום Hophal.
הִקְצוֹת (for הַקְ׳) from קצה infin. Hiphil.
הַצְפִּינוֹ from צפן infin. Hiph.
הֶרֶב - רבה imp. Hiph.
חִרְדוּ - חרד fem. imp. Kal.
הַרְבּוֹת - רבה infin. Hiph.
הֹרוֹ - הרה infin. Poel.
הֵרֹמּוּ - רמם imp. Niph.
הֹרֵנִי - ירה Hiph. with suff.
הֶרֶף - רפה imp. Hiph.
הִרְצָת - רצה 3d fem. Hiph.
הָשֵׁב - שׁוב imp. Hiph.
הַשְׁכֵּים - שׁכם infin. Hiph.
הָשַּׁמָּה - שָׁמֵם infin. Hophal.
הָשַּׁמּוּ - שָׁמֵם Hophal.
הָשַׁע - שׁעה or שׁעע imper. Hiphil.
הִשְׁתַּחֲוָה from שׁחה Hithpalel.
הִשְׁתַּעַשְׁעוּ - שׁעע Hithpalpal.
הִתְאשָׁשׁוּ - אִישׁ Hithpolel.
הֲתָבוּתָךְ - תוב Chald. Aph.
הִתְגָּר - גרה Hithpael.
הִתְוַדָּה - ידה Hithpael.
הֵתֵז & הַתֵּז from תָּיז Hiphil.
הִתְחַבְּרוּת from חבר infin. Hithpa.
הִתְחַל - חלה imp. Hithpa.
הֵתָיוּ - אתה praet. and imp. Hiphil.

הֲתִימְךָ from תמם infin. Hiphil.
הֻחַל (הֻחַל־) from החל Piel, (חלל Hiphil ?)
הִתְמַהְמְהוּ from תָּמַה imp. Hithpael.
הִתְמַהְמָהְנוּ from מָהַהּ Hithpalpal.
הִתְנַבּוֹת from נבא infin. Hithpa.
הִתְנַבֵּית (בֵּי) from נבא Hithpael.
הִתְמַהְמַהּ from מָהַהּ infin. Hithpalpal.

ז

זוּנָה from זנה Pual.
זַמּוֹתִי (for זַמֹּתִי) from זָמַה.
זֵרִיתָנוּ from זרה Piel.
זֵרָם - זרה Piel, with suff.

ח

חָדְלוּ from חדל Kal.
חֲדַלְתִּי - חדל Kal.
חוּקוֹ and חֻקּוֹ from חקק infin. K.
חָטָאת from חטא 3d fem. Kal.
חֲטוֹ and מֵחֲטוֹ from חטא infin. Kal.
חָיָה from חָיֵי 3d fem. Kal.
חַיָּתוֹ (for חַיַּת) from חָיָה, parag. ו.
חַכֵּי from חכה infin. Piel.
חַלּוֹתִי - חלה infin. Piel.
חַלֵּץ - חלץ infin. Piel.
חַלְּקִי - חֵלֶק dag. euphonic.
חֲמַרְמָרוּ - חמר 3d plur. Poalal.
חֳמַרְמְרָה - חמר 3d plur. Poalal.
חַנּוֹת - חָנָה.

חָנֵּנִי חָנֵּי from חנן imp. Kal.
חָסָיו חָסָיָה - חסה praet. Kal.
חַרְחֻר from חרר Pilpel.

ט

טַח from טוּחַ praet. Kal.
טֵאטֵאתִיהָ from טוּא טוּא Pilpal.
טַעַת from נטע infin. Kal.

י

יֵאוֹתוּ from אוֹת fut. Niph.
יֹאֶל - אלה - Hiph.
יֹאֶל יוֹאֶל from יאל fut. Hiph.
יָאֵר from אוֹר fut. Hiph.
יֵאֹר - אוֹר - Niph.
יָאת, יֵאת from אתה fut. Kal.
יְבֹאֻנִי from בּוֹא 3d plur. fut. Kal, with suffix.
יֶאֱתָיוּ יֶאֱתָיֻנִי from אתה fut. Kal.
יָבֹא from בּוֹא fut. Kal.
יֵבוֹשׁ - בּוֹשׁ fut. Kal.
יֵבְךְּ - בכה - Kal.
יְבַשְּׁהוּ - יָבֵשׁ - Piel.
יְבֹשֶׁת - יָבֵשׁ infin. Kal.
יַגֵּה - יגה fut. Piel.
יָגֶל - גלה - Hiph.
יִגַּר - גרר - Niph.
יֵדֶא - דאה - Kal.
יַדּוּ - ידה - Piel.
יוֹדוּ יוֹדוּךָ from ידה fut. Hiphil.
יֶדְכֶם יֶדְכֶן from יָד.

יִדְּמוּ, יִדֹּם from דמם fut. Kal and Niphal.
יְדַשְּׁנֶה from דָּשֵׁן fut. Piel, ה parag.
יֶהְדְּפֶנּוּ - הדף fut. Kal.
יְהוּא - הוה fut. Kal.
יְהוֹבַד - אֲבַד Chald. Aph.
יְהוֹדֶה - ידה fut. Hiph.
יְהוֹדוּךָ - ידה - Hiph.
יְהוֹשִׁיעַ - ישע - Hiph.
יְהִי - היה - Kal.
יְהֵילִילוּ - ילל - Hiph.
יַהֵל - אהל - Piel.
יֶהֱמָיוּן — המה 3d plur. fut. Kal; ן paragogic.
יְהַהֲלוּ from הלל fut. Piel.
יוֹדַעְתִּי — ידע praet. Poel.
יוּכְלוּ from אכל fut. Kal, (Hoph.?)
יוֹצֵאת - יצא fem. part. Kal.
יוּקָשִׁים - יקשׁ part. Pual.
יוֹר - ירה fut. Hiph.
יוֹרֵא - ירה fut. Hiph or Hoph.
יוֹרֵנוּ - ירה fut. Hiphil.
יַז, יֵז - נזה fut. Kal.
יַז - נזה - Hiph.
יִזַּח - זחח - Niph.
יָזֵמּוּ for יָזֹמּוּ from זמם fut. Kal.
יַזְן from זנה fut. Hiphil.
יָזַר - זור - Kal.
יִחַד - חדה - Kal.
יַחַד for יָחֵד from חדד fut. Hiph.
יָחֵד from חדד fut. Kal.
יֶחֱזָיוּן - חזה 3 plur. fut. Kal.
יְחִי - חיה fut. Kal.

יְחִיתַן from חתת fut. Hiph.
יָחֵל - חוּל (חִיל) fut. Hiphil.
יַחֵל - חלל fut. Hiph.
יִחֲלוּ (וַיְיַחֲלוּ) from יחל praet. Piel.
יֶחֱמוּ from יחם praet. Piel.
יֵחַמְנָה - יחם fut. fem. Kal.
יֶחֱמַתְנִי - יחם praet. Piel.
יָחֹן - חנה fut. Kal.
יְחָנְךָ from חנן fut. Kal.
יֶחֱסָיוּן - חסה 3 plur. fut. Kal.
יֻחָקוּ - חקק fut. Hoph.
יִחַר - חרה - Kal.
יֹחֶר - אחר - fut. Hiphil.
יֵחַת יֵחַתּוּ from נחת fut. Kal, and
חתת fut. Niphal.
יַט יַטְךָ from נטה fut. Hiph.
יֵט יֶט־ - נטה - Kal.
יֵדַע - ידע - Kal.
יִיָּחֵל - יחל - Niphal.
יֵיטִיב - יטב - Hiph.
יְיֵלִיל - ילל - Hiph.
יִיף - יפה - Kal.
יִיָּרֶה - ירה - Niphal.
יַךְ יַכּוּ - נכה - Hiph.
יְכַבְּדָנְנִי - כבד - Piel.
יְכוֹנְנוּ - כון - Polel (Pilel?)
יַכֶּכָּה - נכה - Hiphil, כָּה suff.
יְכַל - כלה - Kal.
יְכֵל - יְכֵל - Chald.
יֻכְלוּ - יָכֹל - Hophal
יְכֹלֶת - יָכֹל - constr. or fem.
infin. Kal.
יְכַסּוּמוּ from כסה fut. Piel.

יְכַסְיֻמוּ for יְכַסּוּמוּ (§§ 14. 53.)
from כסה fut. Piel.
יְכַרְסְמֶנָּה from כִּרְסֵם fut. Piel.
יַכְתּוּ from כתת fut. Hiph.
יֻכַּת יֻכְּתוּ from כתת fut. Hoph.
יֹלֶדֶת from ילד part. fem. Kal.
יַלִּיזוּ - לוז fut. Hiph.
יַלִּינוּ - לון - Hiph.
יָלִן - לון - Kal.
יְמֹדֵד - מדד - Poel.
יִמַּח (*bis*) from מחה fut. Niph., *not*
Kal.
יְמַלֵּא from מָלֵא fut. Piel.
יִמָּצְאוּ - מצא - Niphal.
יָמַר - מרר - Kal.
יַמֵּר - מרר - Hiphil.
יֹמְרוּךָ - אמר - Kal.
יָנֵאץ - נאץ - Hiphil.
יִנְדַּע - יְדַע - Chald.
יָנִיא - נוא - Hiphil.
יַנִּיחַ - נוח or ינח fut. Hiph.
יֵנִקֶהוּ - ינק fut. Hiphil.
יִנָּשׂוּא - נשא fut. Niph. 3d plur.
א paragogic.
יִסֹּב from סבב fut. Kal.
יַסֵּב - סבב - Hiph.
יַסִּית - סות - Hiphil.
יָעֵד - עוד - Hiph.
יָעֻם - עום or עִים fut. Kal.
יַעֲמֹדְנָה - עמד fut. 3d f. plur. Kal.
יָעֵר - עור - Hiph.
יְעֹעֵרוּ *see Lexicon* עער.
יְפֵיפִיתָ from יפה praet. Pual.

יֶ֫פֶן from פנה fut. Hiphil.
יֶפֶר - פרה fut. Hiph.
יַפְתְּ - פתה fut. Hiph.
יֹצֵא for יֹצֵאת fem. part. Kal.
יֻצַּג from יצג fut. Hophal.
יִצְטַבַּע from צבע fut. Chal. Hithp.
יִצְטַיָּרוּ - ציר - Hithpael.
יֻצַּע - יצע - Hophal.
יִצֹּק - יצק - Kal.
יִצֹּק - יצק - Kal.
יִצֹּר - יצר - Kal.
יִצְּרֵהוּ יִצֹּר from יצר fut. Kal.
יִצָּר from יצר fut. Kal.
יָצֻר - צור - Kal.
יִצָּתוּ - יצת - Kal.
יְצָאתִי - יצא praet. Kal.
יִקַּח - לקח fut. Kal.
יֻקַּח - לקח - Hophal.
יִקַץ - יקץ - Kal.
יִקְרְחָה from קרח 3d plur. fut. Kal.
יִקְרֶךָ - קרה fut. Kal.
יִקֶשׁ - קשה - Kal.
יַקְשׁ - קשה - Hiph.
יֵרָא יִרְא - ראה - Kal.
יֵרָא - ראה - Niphal.
יְראוּ - ירא imp. Kal.
יִרְאוּ - ירא fut. Kal.
יֹרְאוּ (for יוֹרוּ) from ירה fut. Hiph.
יָרֶב from ארב fut. Hiphil.
יֶרֶב - רבה fut. Hiphil.
יִרְבְּיֻן - רבה - Kal.
יְוֹרְדִי - ירד infin. Kal.

יִרְדֹּף for יִרְדֹּף from רדף fut. Kal.
יֹרוּ from ירה fut. Hiphil.
יְרוֹא - ירה infin. Kal.
יֹרֶךָ - ירה fut. Hiph.
יִרְוָיֻן - רוה - Kal.
יָרוֹן - רנן (רון) fut. Kal.
יָרוּץ - רצץ fut. Kal.
יֵרַךְ - רכך - Niph.
יֵרַע - ירע & רעה fut. Kal.
יֹשַׁבְתִּי - ישב fem. part. Kal.
יְשָׁדֵם (Keri) from שדד fut. Kal.
יָשׁוּד - שדד fut. Kal.
יִשָּׁחוּ - שחח - Niph.
יַשִּׁי - נשא - Hiph.
יַשִּׁים from שמם fut. Hiph.
יָשֹׁם - שמם - Kal.
יִשַּׁל - שלה - Kal.
יִשְׁלָיו - שלה - Kal.
יִשֹּׁמֵם - שמם - Hithpoel.
יֶשְׁנוֹ - יֵשׁ, נ epenthetic.
יִשַׁע - שעה fut. Kal.
יְשַׁעֲכֶם יֹשַׁע from ישע fut. Hiph.
יִשְׁפּוּטוּ from שפט fut. Kal.
יִשַּׁרְנָה - ישר - 3 plur. fem. Kal.
יִשְׁתַּחוּ 3 sing. masc.; יִשְׁתַּחֲווּ (יִשְׁתַּחֲוּ) 3 plur. fut., from שחה Hithpalel.
יִשְׁתַּקְשְׁקוּ from שקק fut. Hithpalpal.
יֵתֵא from אתה fut. Kal.
יִתְאָו - אוה - Hithpael.
יִתְגַּל - גלה - Hithpael.

יְתָו from תוה fut. Piel.
יִתְוַכַּח - יכח - Hithp.
יִתְזִין - זון - Chald. Ithp.
יְתַחֲרֶה - חרה - fut. Tiphel.
יִתְכַּס - כסה - Hithpael.
יִתַּמּוּ יִתְּמוּ יִתֹּם from תמם fut. Kal.
יִתַּמּוּ from תמם fut. Niph.
יִתְעָר - ערה - Hithpa.
יַתֵּר - תור & נתר fut. Hi.
יִתְּשָׂם - שום Chald. Ithp.
יִתְמַהְמָהּ from מָהַהּ fut. Hithpalpal.

כ

כָּאֹר for כַּיְאֹר from יְאֹר.
כָּאֲרִי for כָּאֲרוּ from כור praet. Kal.
כְּדֵי from דֵּי (דַּי).
כֵּהוֹת - כֵּהֶה.
כְּיִתְרוֹן - יִתְרוֹן.
כָּל, וְכָל - כול Kal.
כֹּל - יָכֹל infin. Kal.
כֻּלָּא for כֻּלָּהּ from כֹּל, §§ 71, 73.
כֻּלָּהֶם from כֹּל, § 71.
כֻּלְּהֶנָה from כֹּל, § 71.
כָּלוּ - כלא praet. Kal.
כִּלַּתּוּ - כלה Piel.
כְּלִתְנִי - כלא 2 fem. praet. Kal.
כִּמְטַחֲוֵי - טחה plur. part. Pilel.
כַּנָּה - כנן imp. Kal.
כְּנָת, כְּנָוֶן, כְּנָוֹת from כְּנָת.
כַּנְּלֹתְךָ from נלה infin. Hiph.
כִּנְעָנִיָּה - כְּנַעַן.

כְּסוּי כָּסוּי from כסה pass. part. Kal.
כִּסַּתְנִי from כסה 3 fem. sing. Piel.
כְּרַתֶּם, כָּרַתִּי, כָּרַתְּ from כרת Kal,
§ 42 Note 2.

ל

לַאֲדִיב from אדב infin. Hiph.
לֵאוֹר - אור infin. Niph.
לַבַּת, בְּלַבַּת from לַבָּה.
לֶדֶת, לֵדָה - ילד infin. Kal.
לִדְתָּנָה from ילד infin. Kal. with suffix.
לֶהֱוֵין, לֶהֱוֹן from הֲוָא Chald.
לְהוֹשִׁיבִי from ישב infin. Hiphil.
לְהֵחַלּוֹ - חלל infin. Niphal.
לַהְשׁוֹת - שאה infin. Hiph.
לְהִשְׁתַּחֲוֹת - שחה infin. Hithpal.
לְהִתְמַהְמֵהַּ from מָהַהּ infin. Hithpalpal.
לְחַיֵּיהֶם from לְחִי.
לָחֹמָם - חמם infin. Kal.
לִיסוֹד - יסד infin. Kal.
לִיקְהַת - יְקָהָה or יְקַהּ.
לִירוֹא - ירה infin. Kal.
לִישׁוֹן - ישן infin. Kal.
לְכָה לֵךְ (לְךָ) from ילך imp. Kal.
לֶכֶת from ילך infin. Kal.
לַלְבֵּן - לבן infin. Hiph.
לְמַדַּי - מָה & דַּי.
לְםַרְבֵּה (for לְמַרְבֵּה) from מַרְבָּה.
לָנָה (for לָנָה) from לון 3 fem. praet. Kal.

לְנוּ for לְנְנוּ from לוּן Kal, § 42, Note 3.

לְנְפִּיל from נפל infin. Hiphil.

לַעֲנוֹת - ענה infin. Niphal.

לֵנִים לֵן - לוּן part. Kal.

לַעְשֵׂר from עשׂר infin. Hiphil.

לַצְבּוֹת - צבה infin. Hiph.

לְרֹא - יָרֵא infin. Kal.

לֶלֶת, לֵת from ילד infin. Kal.

מ

מְאוּזָּל from אזל part. Pual.

מָאָסְכֶם - מאס infin. Kal.

מֵבִי - בּוֹא part. Hiph.

מְבַעֲתָךְ - בעת fem. part. Piel.

לְמַבְּרֵאשׁנָה מִבָּרִאשֹׁנָה for לָמָה בָרִאשֹׁנָה *since at the beginning*, see Lexicon מָה & רִאשׁנָה.

מַגְבִּהִי from גָּבַהּ part. Hiphil.

מְדִין - מַד.

מְהֵימַן from אֲמַן Chald. Aph.

מְהַחֲתִין - נְחַת Chald. Aph.

מְהָךְ - הוּךְ Chald. Peal.

מָהֶם - מָה & הֵם.

מֶהֵמָּהֶם from הֵם or הֵם.

מְהֻקְצָעוֹת from קצע part. plur. Hophal.

מוֹדִים from ידה part. Hiph.

מְיֻזָּנִים - זוּן part. Hophal.

מוֹעֶדֶת for מוֹ׳ from מעד part. Kal.

מוּמַת from מוּת part. Hoph.

מוֹנַיִךְ - ינה part. Hiphil.

מוּסַב - סבב part. Hoph.

מוּסָד - יסד part. Hophal.

מוּצָא - יצא part. Hoph.

מוֹרְאָה - מרא part. Kal.

מוֹרְאִים for מוֹרִים from ירה part. Hiphil.

מוֹרִיגִים from מוֹרַג.

מֵזָא - אֲזָא Chald.

מָזֶה - מָה & זֶה.

מֵזִין - אזן part. Hiph.

מַחְא - חֲיָא Chald. Aph.

מְחַטּוֹ - חטא infin. Kal.

מְחַן - חֲנַן Chald.

מְחֻסְפָּס - חסף part. Pual.

מְחֻצְרָרִים מְחַצְצְרִים מַחְצְצְרִים from חָצַר part. Piel (Peoel) or Hiphil.

מִטַּהֵר from טָהַר part. Hithp.

מֻטּוֹת - נטה part. Hophal.

מְטַחֲוֵי - טחה part. plur. Piel.

מֵימֵי - מַיִם.

מִיָּרְדִי - ירד infin. Kal with suffix.

מְכֻרְבָּל from כִּרְבֵּל part. Pual.

מַלְאָכִים - מֶלֶךְ.

מָלוֹ - מָלֵא Kal.

מַלְאוֹת מַלֹּאת from מָלֵא infin. Piel.

מְלוֹאת from מָלֵא infin. Kal.

מְלִינִים - לוּן part. Hiph.

מַלָּכֶם - מָה & לָכֶם.

מַלְּפֵנוּ מַלֵּף from אלף part. Piel.

מָלֵתִי from מָלֵא Kal.

מְמֻחָיִם - מחה part. Pual.

מְמֵּךְ, מִמֵּךְ, etc. from מִן.

מְמִתִים from מות part. Hiphil.

מִנֹּאֵץ - נאץ part. Hithpoel.

מִנְּזָרַיִךְ - מְנֻזָּרִים.

מֻנָּח - ינח or נוּחַ part. Hoph.

מִנִּי (for מִנִּים Ps. 45: 9) from מֵן.

מֵנִיחַ - ינח or נוּחַ part. Hiph.

מֵסִית from סות part. Hiphil.

מְעֻזְנֶיהָ - מָעוֹז, נ epenthetic.

מֻעָף - יעף part. Hophal.

מְצָאן - מצא 2 plur. imp. Kal.

מִצְּאֲכֶם - מצא Infin. Kal.

מָצָתִי - מצא Kal.

מְקַלְלֻנִי from קלל part. Piel.

מְקִימִי - קום part. Hiphil.

מַקְנֶה - קנא part. Hiphil.

מְקֻנַּנְתִּי - קנן part. Pual.

מִקְרָא (Numb. 10: 2) from קרא infin. Kal.

מְקַרְקַר - קור part. Pilpel.

מֶרְדָה - ירד infin. Kal.

מֹרָטָה - מרט part. Pual.

מַשְׁכִּים - שׁכה part. Hiph.

מַשְׁפִּילִי - שָׁפֵל part. Hiph.

מְשָׁרַת (for מְשָׁרַתְתְּ) part. fem. Piel.

מִשְׁתַּחֲוִיתֶם (for מִשְׁתַּחֲוִים § 40) from שחה part. Hithpalel.

מֵתָה, מַתָּה, מַתִּי from מות Kal.

מֵתָא from אֲתָה Chald.

מְתַחֲרֶה from חרה part. Tiphel.

מֵתִם - מֵת.

מִתְלַהְלֵהַּ from לָהַהּ part. Hithpalpal.

מֹתְתִי from מות Polel (Pilel).

נ

נַאֲוָה from נאה Pilel.

נָאווּ - נאה Pilel.

נֵאוֹת - אות fut. Niph.

נָאֵץ - נאץ infin. Piel.

נֵאָרִים - ארר part. Niphal.

נֵאשָׁאַר - שׁאר part. Niphal.

נָבֹזָּה - בזז fut. Kal.

נִבֵּיתָ נִבֵּאתִי from נבא Niphal.

נְבֻכִים from בוּךְ part. Niphal.

נָבֵל, וַיָּבֶל from בלל (נָבֵל?) fut. Hiphil.

נָבְלָה from בלל fut. Kal.

נִבְקָה - בקק Niphal.

נָבַר - ברה praet. Niphal.

נָבָר - ברר part. Niphal.

נְגֹאֲלוּ - גאל Niphal.

נִדְּמָה - דמם fut. Niph.

נְהִי, וַנִּהִי from היה fut. Kal.

נוּגֵי, נוּגִים - יגה part. pl. Niph.

נוּגוֹת from יגה part. fem. plur. Niphal.

נוּלְּדוּ - ילד Niphal.

נִוַּסְּרוּ - יסר Nithpael, with ת assimilated.

נִחַל נִחַלְתְּ from חלל praet. Niph.

נִחַל from נחל praet. Piel.

נִחָם - נחם Niph. or Piel.

נֶחָמִים - חמם part. Niphal.

נֵחַנְתְּ - חנן 2 fem. Niph.

נָחַר from חרר Niphal.

נִחַת - חתת Niphal.

נִיְנָם - ינה fut. Kal.

נִירָם - ירה fut. Kal.

וַיַּךְ נַךְ - נכה fut. Hiph.

נִכְאוּ - כאה Niphal.

נֹכַחַת - יכח part. fem. Niph.

נִכַּפֵּר - כפר Nithpael, with ת assimilated.

נָמַר from מור Niphal.

נָסַבָּה - סבב Niphal.

נָעָבְדֵם - עבד fut. Hophal.

נְסָה for נְשָׂא from נשא imp. Kal.

נֵעוֹר from עור Niphal.

נִפְלָאת נִפְלֵאת נִפְלָאתָה from פלא 3 fem. Niphal.

נִפְלַל from נפל Pilel.

נִצְטַדָּק - צדק fut. Hithp.

נִצְרָה from נצר imp. Kal.

נָקַל - קלל Niphal.

נָשׂוּ & נָשׂוּא (for נָשְׂאוּ) from נשא 3 plur. Kal.

נְשׂוּי נָשׂוּי from נשא part. pass. Kal.

נָשִׁים from שָׁמֵם fut. Hiphil.

נִשֵּׁנִי (for נִשַּׁנִי) from נשה praet. Piel § 17, 6.

נִשְׁתָּוָה from שוה Nithpael, ת transposed § 38.

נִשְׁתַּחֲוֶה from שחה fut. Hithpalel.

נִשְׁתָּעָה - שעה Hithpael, ת transposed § 38.

נְתַקְּנוּהוּ from נתק Kal.

נָתַתְּ, נָתַתָּ נָתַתָּה נָתַתִּי, from נתן Kal.

ס

סָבִיב from סבב part. Kal.

סֵבְכוֹ - סְבַךְ.

סֵבְלוֹ - סֵבֶל.

סְחַרְחַר - סחר Pealal.

ע

עוּזָה from עזז imp. Kal.

עוֹרָה - ערר imp. Kal.

עָשׂוּ (for עָשׂוּי) from עשה pass. part. Kal.

עָשָׂת from עשה 3 fem. praet. Kal.

פ

פַּחַת from נפח infin. Kal.

פָּעֳלוֹ - פֹּעַל.

פְּשָׁתָם - פוש praet. Kal.

צ

צֵא (צְאָה) from יצא imp. Kal.

צֶאנָה from יצא 2 fem. plur. imp. Kal.

צֵאת from יצא infin. Kal.

צַדְקָתֵךְ* - צדק infin. Piel.

צָמַת from צָמָא praet. fem, Kal.

צָפוּ (for צָפוּי) from צפה pass. part. Kal.

* According to some editions of the Bible צַדֶּקְתֵּךְ.

צִמְּתֻתוּנִי from צמת praet. Pilel.
צֵק - יצק imp. Kal.
צֶקֶת - יצק infin. Kal.

ק

קָאם from קום praet. Kal.
קָאֵם - קום Chaldee.
קָבָה - קבב imp. Kal.
קַבֹּה (for קַבּוֹ) from קבב 3 praet. Kal with suffix.
קָבְנוֹ from קבב imp. Kal. § 35.
קַח, קְחָה from לקח imp. Kal.
קָח (Ez. 17:5) from לקח praet. Kal.
קָחָם (Hos. 11:3) from לקח praet. Kal with suffix.
קָחֶנָּה from לקח imp. 2 sing. Kal, נ epenthetic, & fem. suffix.
קָחֶנּוּ from לקח imp. 2 sing. Kal, נ epenthetic, & masc. suffix.
קַחַת & קַחַת from לקח infin. Kal.
קְיוּ from קיה 2 plur. imp. Kal.
קְרֶאןָ, קְרֶאןָ from קרא 2 plur. fem. imp. Kal.
קָרָאת from קרא 3 fem. praet. Kal.

ר

רַאֲוָה (for רְאוֹה) from ראה infin. Kal.
רִב (רוֹב) from רִיב infin. Kal.
רַד (Isai. 45:1) from רדד infin. Kal; (Judges 19:11) for יָרַד praet. Kal.
רֵד, רְדָה from ירד imp. Kal.
רֶדֶת, רְדָה - ירד infin. Kal.
רֹדֵם from רדה participle Kal.
רָנּוּ, רָנִּי, רָנִּ־ from רנן infin. & imperative Kal.
רֹעָה from רעע fem. infin. Kal.
רַעֲנָן - רען Pilel.
רָצִין (for רָצִים) from רוּץ plur. part. Kal.
רֵשׁ, רָשׁ from ירש imp. Kal.
רֶשֶׁת, רִשְׁתּוֹ, etc. from ירש infin. Kal.

שׂ

שָׂא from נשא imp. Kal.
שְׂאֵת, שֵׂאת, לָשֵׂאת from נשא infin. Kal.
שׂוֹא (בְּשׂוֹא) from נשא infin. Kal.

שׁ

שָׁאם from שוּם part. Kal.
שֵׁב, שֶׁב־, שְׁבָה from ישב imp. Kal.
שֶׁבֶת, שִׁבְתִּי (שַׁבְתִּי), שִׁבְתּוֹ, etc. from ישב infin. Kal.
שַׁגָּם בְּשַׁגָּם from שגג infin. Kal.
שָׁדֵּם (יְשָׁדֵּם) from שדד fut. Kal.
שׁוֹב from ישב infin. Kal.
שׁוֹשְׂתִי - ששה 1 praet. Poel.
שַׁךְ, שָׁךְ from שכך infin. Kal.

שְׁלֻּחָתִי from שלח praet. Kal.
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שַׁמּוֹת - שָׁמֵם infin. plur. Kal.
שְׁמַעַן - שׁמע 2 fem. plur. imp. Kal.
שְׁנָתַיִם dual of שָׁנָה *a year.*
שֶׁקָה from נשק imp. Kal.
שָׁפְכֵה (for כוּ׳) from שׁפך 3 praet. Kal.
שַׁת, שַׁתָּה, שַׁתִּי from שׁוּת Kal.
שֹׁת from שִׁית infin. Kal.
שַׁתּוּ - שׁתת praet. Kal.

ת

תְּאַכְּלֵהוּ from אכל fut. Piel.
תְּאָרוּ - תָּאַר.
תֵּבֵא (for תֵּבֶה) from אבה fut. Kal.
תְּבֹאֶינָה from בּוֹא fut. Kal.
תְּבֹאתִי תְּבֹאָה תְּבֹאתָה from בּוֹא fut. Kal.
תְּבוֹאָתֵךְ from בּוֹא fut. Kal.
תִּבְטַחוּ - בטח 2 plur. fem. Kal.
תֵּבְךְּ from בכה fut. Kal.
תִּבְעָיוּן - בעה - Kal.
תְּבֻקְּשִׁי - בקשׁ - Pual.
תִּגְבְּהֶינָה - גָּבַה - Kal.
תֹּגִיוּן - יגה - Hiph.
תִּגָּל - גלה - Niph.
תִּדְבָּקִין - דבק - 2 fem. Kal, ן paragogic.
תִּדֹּם from דמם fut. Kal. or Niphal.

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תּוֹסִף תֹּסֶף תּוֹסְףְ from יסף fut. Hiphil.
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תֵּחַת (תֵּחַת) from נחת fut. fem. Kal, & חתת fut. masc. Niphal.
תֵּט from נטה fut. Kal.
תַּט - נטה - Hiph.
תֵּיעָשֶׂה - עשׂה - Niph.
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תְּכַס - כסה - Piel.
תִּתְכַּסֶּה - כסה - Hithpael.
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תָּלֵן from לוּן fut. Kal.
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5 the vowel ֻ should stand on a line with *u* in *full*.
38 twelfth line from the top, for יְקוּו read יִקָּווּ.
47 fourth line from the top, for הָאִיר, הָאִיר, read הָאִיר, תָּאִיר.
54 fifth line from the top, for חֲלָרֶם read לָחֳרָם; this occurs in a few copies only.
64 second line from the bottom, for 1 read 15; this was occasioned by the drawing out of the type.
68 § 89, for קְרָאֶנָּה read קְרָאֶנָּה.

The following were occasioned by the breaking of the type.

8 bottom line, for וַיֹּאמֶר put וַיֹּאמֶר.
25 third line from bottom, put a period after Sufformatives.
27 twelfth line from top, put a semicolon after קוּם.
28 bottom line, for אֶתרוֹמָם read אֶתְרוֹמָם.

KAL	NIPHAL
All roots found here ◌ָא ◌ or ◌ָ ◌ָ (א or ה) Three letters – Verbs ו for a middle letter … two letters here … is used as the root.	נ prefixed.
	A Dagesh in the first radical shows that נ is omitted.
…olem or short (◌ָ) under 2d Radical – often under 1st before suffixes or ה paragogic.	...ה or ...ה
(◌ֹ) Kholem for the vowel of 1st Rad = PRESENT (◌ֻ) Shoorek or Kibbooz with 2d Rad – PASSIVE	נ is prefixed to the root.

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